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RECORD OF CHRISTIAN WORK

Founded in 1881 by D. L. Moody

Volume 50 Number 10

In This Issue:

The Living God

The Prayer of Our Lord

"Tell Us Plainly!"

Christ's Challenge to Fear

Practical Suggestions about Hymns and Their Use

Finding a Way, or Making One

Studies in the Acts and Epistles

Meditations in Mark

How to Teach Evangelical Christianity

TOYOHIKO KAGAWA CHARLES R. ERDMAN
ADAM BURNET G. CAMPBELL MORGAN HOMER RODEHEAVER
KENNETH B. WELLES W. DOUGLAS MACKENZIE

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OCTOBER + 1931

NORTHFIELD ADDRESSES TO COME!

Among Northfield Conferences addresses that will appear in the pages of the RECORD *as space permits from month to month are the following:*

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ADAM BURNET, GLASGOW, SCOTLAND
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The Apocalyptical Element in the Bible: several articles

CHARLES R. ERDMAN, PRINCETON, N. J.
Esther
Essential Christianity—Matthew 16. 13
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THOMAS W. GRAHAM, OBERLIN, OHIO
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J. EAST HARRISON, EAST NORTHFIELD, MASS.
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G. CAMPBELL MORGAN, PHILADELPHIA
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Annual Missionary Number

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Doing v. Discussing. Sir Wilfred Grenfell, the Labrador
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Working with Christ in Arabia. Dr. Paul W. Harrison, Arabia
The Sermon on the Mount. Dean Thomas W. Graham, Oberlin, O.
Women of the Villages. Dr. Milton T. Stauffer, New Brunswick, N. J.
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And other addresses and missionary articles.

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A Well-Balanced Diet of Music—The Need of Our Churches
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Current Thought

EASTER—the annual American religious spasm!—G. Campbell Morgan.

THE LAST WORD OF REVELATION heard from heaven—"Surely I come quickly!"

THE MORE INTERESTS a man has in life, the better he is able to get all the advantages of leisure without having any. Narrow sympathies are paid for by boredom and weariness.—Arthur Hoyle.

IF ANYBODY thinks he has a right to happiness in the shape of an uninterrupted flow of pleasant sensations, he is suffering from one of the grossest delusions that ever haunted the human mind.—L. P. Jacks.

SO MANY IN OUR DAY live a dual life religiously! Their hearts cling to the old attachments of childhood and the ideas of unenlightened days while their minds have moved on into a new world. One is warm and cozy and the other bare and cold because they have not kept heart and mind together in harmony, finding emotional equivalents for outgrown ideas.—Edwin E. Aubrey.

FOR OVER A HUNDRED YEARS the Sunday school has been an outstanding influence in the moral and religious life of America. I think we have a right to look to this institution to continue its task with increasing effectiveness.—Henry J. Allen.

IT IS A KIND OF MALADY that today our daily life is disunited into two or three compartments, and in some there is not a religious compartment at all. In our life there ought not to be any such distinction as "the religious life," "the artistic life," etc. Jesus prayed with his hands and feet. His daily life itself was worship. It should be so with us, too. We must take our gladness and sorrow and all of everything to God, and look into the world where God and men melt together.—Toyohiko Kagawa.

THE PLAYWRIGHT TODAY must dig at the roots of the sickness of today as he feels it,—the death of the old God and the failure of science and materialism to give any satisfying new one for the surviving primitive religious instinct to find a meaning for life in, and to comfort the fears of death with. It seems to me that anyone trying to do big work nowadays must have this big subject behind all the little subjects of his plays or novels, or he is simply scribbling around on the surface of things and has no more real status than a parlor entertainer.—Eugene O'Neill.

WE CAN HARDLY OVEREMPHASIZE our need of trained leadership in the church. Your task in leadership is most difficult, for you must lead a democracy,—free men who have learned to think and to act for themselves. The task of the business man who can employ and discharge is far less difficult than that of the pastor of a church of independent Baptists who have never been in subjection to any man, and the part of a general who can shoot the soldier who disobeys him is child's play to the part of the denominational leader whose only recourse is persuasion. In your sphere the only authority available is that of reason, love and spiritual power.

Right here lies the fundamental distinction between a leader and a boss.—Frederick L. Anderson.

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ARE CHRISTIANS BEING PERSECUTED TODAY?
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Russia in the Grip of Bolshevism

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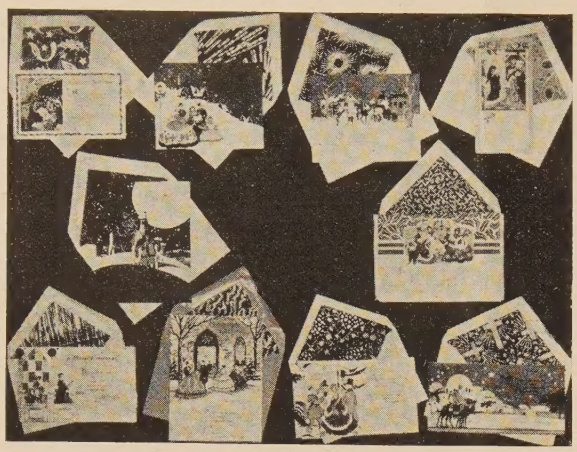

Christmas Money in Your Pocket

THE prospect of earning money easily appeals to most of us, especially just before Christmas time when the spirit of giving is in the air and our pocket-books are much too lean to satisfy our charitable natures. Is this especially happy and joyous time of the year going to find you suffering from the very common ailment which we might call the "Christmas Money Malady"? Now is the time to think of a way to prevent such a malady coming to you. The prospect of a 50% profit will surely convince you that you should try our plan of selling Christmas cards. It will benefit both you and your friends who will enjoy selecting their Christmas greetings at home. This scheme might be well worth investigating as a project for any of your church organizations which are in need of funds. Almost any live, enthusiastic group can easily sell from one to two hundred boxes of these attractive cards. Twenty cards, with Christmas messages and Bible texts or with holiday greetings only, are contained in each attractive box which is without any kind of a label, so that it may be later used for sending personal Christmas gifts. Try this remedy for your holiday ailment and by December 24, having indulged in the true Christmas spirit of giving, you'll be feeling fine.

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WHEN WE SPEAK OF THE GOSPEL the question is, What gospel? It is the one thing, the same thing, to whomever comes the vision of it: the revelation of the burning heart of God, the story of redemption, a message of love and reconciliation. But how do we accept it? In what sense is it OUR gospel? The life that we now live in the flesh, how do we live it? Is it an earthly superstructure on an earthly foundation that must crumble away at the touch of time? Have we simply left the higher life out of account, neglecting all spiritual interests, cutting our life off from any future and even from any reasonable purpose?

Our gospel is that by which we live; and if we have no other principle of vitality but animal existence, what a death in life it is!

But in Christ the whole horizon widens, and life grows richer, and the world becomes an arena which claims and receives the interest of heaven. To be able to say, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me," is to be able also to say, "MY gospel": for it is to be able to say, in spite of all weakness and sin, "My Lord and my God!"—H. Black.

Dogma

With regard to dogmas, the church of apostolic times had no authoritative theology.

What it had was a *kerugma*, a preaching message which represented the common tradition of the church and was summed up in such short and pregnant sayings as these: "Jesus is Lord," "Christ died for our sins and rose again." Only when Christianity became the nominal religion of the empire was the attempt made to secure the authoritative definition of Christian truth by ecumenical councils.

Mention the R. C. W. to Advertisers

These dogmas did useful service in their day, and they mark decisive stages in the clarification of men's conceptions of God's revelation in Christ. But there can be no infallible dogmas. Each age has to formulate its own theology. We have the same right and obligation to express our faith in the thought-forms of our age and place as those who expressed Christianity in the thought-forms of the Greco-Oriental world. The one thing that is permanent and vital is the *kerugma*, the preaching message, for the church cannot live unless it has a gospel to proclaim.

Dogmas have their value as the expression of the way in which in the past errors have been rejected and the content of the gospel reasserted. But not even the most venerable and prized of the creeds can save us from the trouble of expressing our own faith. Theology has still to attempt the task of stating in the thought-forms of our age the common Christian experience of the God revealed in Christ.—Sydney Cave.

Chinese Valuation of Human Life

Last week one of my assistants was telling of a patient of his who had just died. The old man had a shop where he made and sold brass ware. A workman whose apprenticeship was over and who had gone out to seek his fortune came back demanding money. The old man refused it, whereupon the ex-apprentice seized a chopping knife and hacked the old man so severely that he died in the hospital a day or two afterward.

"Have they caught the apprentice?" I asked.

"Yes, they got him the next day."

"I suppose," I said, "they will execute him."

My assistant looked a little surprised, and then, being a university student and remembering that there was a difference between Chinese and foreign values, he said:

"He will probably get several months, or perhaps a year or two in prison. There was no robbery, you see!"

This little dialogue brings out the extraordinary difference in ethical sentiment among peoples. With millions living each day on what each day brings forth,—two meals, or one, or none,—with millions who literally never have been really full but once or twice in their lives, while human beings teem on every hand, is this attitude any wonder? He who takes a life merely reduces the consuming population, of which there are millions too many anyway. He who takes property takes that of which there is much too little to go round.—Ida Pruitt.

October, 1931

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

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A. P. FITT, Editor

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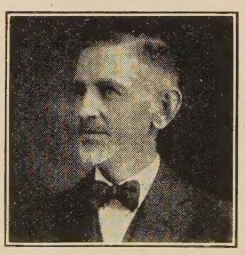

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Here's A Nice One!

To the Editor:

As Beecher said once to us theologues that he always thought his last sermon was the best, I say this morning, as I have looked it over, that this latest number of the RECORD is the best of all! I have had the privilege of reading the RECORD for a number of years, and without hesitation I want to tell you that you have made this issue the very best. Keep on, brother! We have for long used the "Selected Thoughts" at our table daily, sometimes adding a pleasant illustration of Mrs. Moulton's.

We have not become accustomed to the change in form of the magazine. We have never liked it. Then, too, we wish you might give us a more up-to-date picture of Dr. Hutton. And when in the future you introduce a picture of some one of your speakers may it be a late picture of the individual, to do him justice?

These are my only words of criticism of your most excellent magazine. Long may it live!

Most cordially yours,

(Signed) (Rev.) Francis J. Marsh

[We appreciate both the approval and the criticism of our friend. The latest pictures of speakers are not always the best-looking in print.—Editor.]

North Carolina

Dear Mr. Fitt:

I don't remember exactly, but I think I have been getting the RECORD for 25 continuous years. A friend of mine first sent it to me as a Christmas present. I had never seen a copy before, was charmed with it, and have not been without it since. Each year I have sent it to one or two people, and have frequently handed my own copy to others. I think it the most "satisfying" religious periodical that I know. It comes next to my Bible in my heart and life.

Wishing the editor and all who help to make the RECORD what it is, continued success in the work, I am,

Yours sincerely,

Motto of a Roadside Garage Man

Any good thing that I can do, let me do him now, for he will not pass this way again.—"Akron Beacon-Journal."

The parents' life is the child's copy-book.—Persian proverb.

People can prepare to live in heaven by living here and now in a heavenly way.

Record of Christian Work

Volume 50 OCTOBER, 1931 Number 10

"SOME PEOPLE TELL ME not to preach to the students so much about prayer and Christ," said a devout Chinese evangelist recently, "but I must preach the truth, and I believe that the Chinese need Christ now more than they need anything else."

THE RADIO has been used at one missionary station in East Persia, and the questions asked as a result of it show that it is most stimulating to thought, and opens up many an avenue of instruction as to how things do not just happen, but are governed by law.

A BOOK HAS BEEN PUBLISHED in England, entitled "Voluntary Clergy," which advocates a return from modern conventions to the primitive and apostolic way. "St. Paul's call to the ministry of the gospel was not a call to make his living by preaching the gospel." In the mission field the present system is held to offend and perplex Orientals and to lead to domination over natives.

THE BRITISH GOVERNMENT has officially approved the plan for the construction of a railway from Haifa (Palestine) to Bagdad. This approval serves to confirm the report that a direct connection between Egypt and Assyria by way of Haifa would be built in the near future.

Some students of prophecy regard this as the "highway" of Isaiah 19. 23–25.

MOUNT NEBO, from the summit of which Moses was allowed to see the Holy Land, is said to have been offered for sale by Trans-Jordan Arab sheiks, who own it, to Franciscan friars.

The Well of Sychar has also been offered for sale. This is the well upon which Lord Jesus sat when he talked with the woman of Samaria. It has always been an attraction to Christian and Moslem pilgrims.

"I NEVER MEET PEOPLE who are not breaking their hearts over the torn bodies of their loved ones. I have had charge of the emergency ward of this hospital for ten years."

A little tired nun was speaking, according to Samuel Harkness in the "Christian."

"Sister, tell me," said he, "how do people act under these circumstances? Do they show courage, or do they act like trapped animals?"

She answered slowly: "All the heights and all the depths are here."

"What makes the difference?"

She said: "Religion."

THE INDIFFERENCE OF PRIMITIVE MAN in Africa toward persons he does not know is something beyond anything we can conceive, says Dr. Albert Schweitzer in his new book, "The Forest Hospital at Lambarene."

One day towards evening a wounded man had to be brought hastily from the ward to the consulting room to have his dressings renewed.

He asked a man who was sitting by the fire, and whose sick brother he was nursing, to lend a hand with the stretcher. The man pretended not to hear. On Dr. Schweitzer's repeating the request somewhat more pressingly he answered quite calmly:

"No, the man on the stretcher is of the Bakele tribe! I am a Bapanu."

THE FUNDAMENTAL CHRISTIAN ASSOCIATION of LOS ANGELES sends us its Information Sheet every month. We notice in a recent issue the names of a number of workers in different parts. One man had a tent at Hoover Dam. Others held meetings in churches or tents at other points, with house-to-house visitation and other activities. A Bible conference was in full swing at Big Bear Lake. A gospel car is operated. Gospel portions and tracts are distributed as funds permit, in person and by mail. Scriptural calendars for 1932, stereopticon pictures, daily vacation Bible schools, noonday prayer meetings and shop meetings are among the 27 items on this one sheet.

The association seems to be doing hard work in needy fields with gracious results.

PLAYING CARDS have been enlisted in the cause of atheism in Soviet Russia, according to a press report.

The picture cards, the four aces and the joker, carry an anti-religious lesson. The club suite is devoted to caricatures of Greek Orthodox personages. Diamonds deal with Hebrews, and hearts with Roman Catholics. Spades are given over to savages.

The four aces consist of pictures contrasting the past and the present, under captions, "How It Was" and "How It Will Be." The past shows churches, religious paraphernalia, inquisition equipment, and the like. The future shows machines, sports goods, science.

FOR THE GOVERNOR of a British possession to say that two of the best chiefs he knew were Christians is a worthy tribute. This was said by Sir Donald Cameron, the new governor of Nigeria and until recently governor of Tanganyika, when he was giving evidence before the Joint Select Committee of the two Houses of Parliament on East Africa questions.

Sir Donald described the type of man required to fulfil the duties of chieftainship, pointing out that education was necessary, and also men who would be good Africans, realizing the needs and development of their country. He finished his evidence with the telling words:

"I hold the view that this depends upon a man becoming a Christian."

"OH, OH, DO YOU SMOKE?"

"Why, yes, I do!"

"Do you like it?"

"No, I cannot say that I do."

"Does your mother know that you smoke?"

"Yes."

"Does she care?"

"Yes. She does not like it, but I smoke for the same reason that I bobbed my hair, wore short skirts and use lip stick: because it is a passing fad which I shall drop as soon as it is out of style."

The above dialogue is reported to have taken place between a new roomer and a house-mother in a girl's rooming house in a certain college town.

FOREIGN EDUCATIONAL INSTITUTIONS IN CHINA were given until the end of August to register with the national government and comply with the regulations drawn up last year for these institutions.

Despite protests from some missionary organizations the government adheres firmly to its original contention that the regulations must be observed, and it is believed that the date now set will be made final, as the time limit already has been delayed from the end of 1930 to August.

Missionary institutions which register pledge themselves not to make religious instruction compulsory. The regulations do not object to voluntary courses in Christianity or any other religion. The regulations also provide that Chinese educators must be the heads of registered schools, although foreign educators may occupy important positions.

AS SOON AS THE NOMINATION of Mr. Mattison B. Jones of Los Angeles to be president of the Northern Baptist Convention was announced at Kansas City, the question was asked:

"How will a man who is so busy with professional and business affairs find time to meet the many demands that are made upon the president of the Northern Baptist Convention?"

Mr. Jones furnished an answer to that question when he walked off the platform after the nomination had been confirmed by unanimous election. He said:

"I am going home to tell my partners and associates that I am turning my professional and business responsibilities over to them for the time being. During the next twelve months I am at the service of Northern Baptists. I shall so arrange my affairs that the work of the Northern Baptist Convention shall be my principal concern during my term of office."

THE WIFE OF ONE OF THE BUSINESS MEN in a Korean town is a Christian, but that is the sum total, except for their little daughter Naochan, aged eight.

One day the child came across a riddle in one of her school books. It said:

"What is it that gives up its life in order to be of service to people?"

The answer is supposed to be the name of a certain shellfish, of whose shell are made spoons that are quite popular among the Japanese. Of course, the inhabitant of the shell has to surrender its life before the workman can carve the shell. But little Naochan protested:

"No, Mother! The right answer to that riddle is Jesus, who gave up his life that others might live."

She gives thanks before meals, and insists that her father take part. How long will he be able to hold out against pressure like that? The son of the family, some years older than Naochan, died suddenly last year, and hearts are open as never before. But how can they be expected to make progress when they are visited by Christian workers only an occasional once or twice a year?

AN INTERESTING STORY comes from an area in the Southwest that was stricken by drought last year. It is related by a lady who was engaged in philanthropic and Christian work and Scripture distribution.

"Among the visitors was a man from the East who was so interested in the meeting that he came to my office and wanted to know how I happened to have Mrs. Street to teach them from the little book. I told him that she was teaching them from the Book of John. He asked me another question which seems absolutely incredible:

"'Who wrote it?'

"I answered: 'John.'

"He replied: 'John who?'

"When I could get my breath I began to question him. I found that he had been born in the United States and had three college degrees, but he had never attended a church service or opened a Bible, and had really made it a point to shun all religion of any kind: for, he said, religious people seemed so unhappy and burdened, and had no joy in life, he thought.

"He was in a hurry to join the rest of the party, but I gave him one of the Gospels and marked John 3. 16 for him, asking him to please read it. He answered:

"'Oh, I assure you I shall read the entire little book, for it seems to mean so much to these stricken people! They seem quite happy in their study of this book.'"

THE BISHOP OF DURHAM and Lord Brentford, once known as "Jinx," have been writing upon the Thirty-nine Articles.

The bishop discriminates between what is archaic and superseded in the Articles, and what remains, but he still finds in them the platform of the Church of England.

Lord Brentford, who is a vigorous Low Churchman, is grateful to the bishop for his partial support of the claim made for the Thirty-nine Articles, but maintains in a much more thoroughgoing way the obligation of the ministers of his church to accept the Articles, and he condemns the practice of dodging them. He scents the beginning of a new struggle between the bishops and the laity. The bishops tried to secure a revision of the Prayer Book, but according to Lord Brentford the laity, being evangelical and Protestant, refused to accept the new book. Now the bishops wish for a closer union with the Eastern church, and wish to evade the Articles. Once more, so their critic believes, the laity will be too much for them.

"Once before, in 1927," he says, "there was a battle between the bishops and the laity, the fundamental issue of which was whether the Prayer Book should be in any degree brought back to the pre-Reformation views of the Church of Rome: and quite definitely the laity stood by the Reformation. I regret to say that there are evidences in many quarters that the battle in the near future will be on the same lines, be-

tween the bishops and the laity, only instead of raging around the Prayer Book it will rage round the Thirty-nine Articles, which, as the Bishop of Durham says, constitute the fundamental platform of our church."

NAHUM SOKOLOW, 72-year-old veteran, born in Poland but without a permanent home, journalist and author, fluent linguist, and versed in Jewish lore and tradition, was elected president of World Zionism at the 17th World Congress at Basle, Switzerland, in place of Chaim Weizmann, who had piloted the organization for 13 years. But the Weizmann policy of coöperation with the mandatory power will continue—without Weizmann.

Bitter disaffection has arisen in the ranks of his coworkers over Dr. Chaim Weizmann's policy of compromise with the British government, and he was practically jettisoned to save the cargo.

The ultimate aims of Zionism as set forth in a resolution adopted by the Congress are these:

"Zionism is a national movement to secure the freedom of the Jewish people.

"It adheres firmly and unalterably to its aims as laid down in the Basle program (to create for the Jewish people in Palestine a publicly recognized and legally secured home), and to bring about in Eretz Israel a solution of the Jewish problem.

"The homeless and landless Jewish people which is compelled to migrate strives to overcome its abnormal political, economic, and spiritual conditions by reëstablishing itself in the historic homeland through large and uninterrupted immigration and settlement and recreating in Eretz Israel its national life with all the essential features of a people's existence.

"The Congress emphatically rejects any attempt to minimize this fundamental aim of Zionism."

For the Zionist executive it was announced that it will endeavor to cooperate with the mandate power and to pave the way for peace and coöperation between Jews and Arabs on the principle that regardless of difference in number of one or the other people neither should rule or be ruled.

How About This?

Speaking at Longton, according to the London "Daily Telegraph," Archbishop Downey of Liverpool (Roman Catholic) said that recently a poor woman with ten children brought him £100 as a contribution to the Liverpool Cathedral fund. Asked if she could afford it, she replied:

"Of course I can afford it! I have never been the worse for what I have given to God. Whenever I give anything to God I get it back."

The archbishop added that he gave her his blessing, and a few days ago he heard she had won £100 in the Irish Sweepstake.

Chicago's Reputation Hurts Poor Children

For some years the United Charities of Chicago have sent about 500 poor children to the country, arranging board for them in country homes at no expense to their parents. The railroads afforded free transportation, and thus a two-weeks' vacation from the hot, crowded apartments was made possible for these youngsters. But recently the enterprize almost came to a sudden end, due to the fact that the continued news stories of Chicago crime made the rural folks suspicious.

Dr. Martin Hayes Bickham, a prominent social worker who investigated, reported on this attitude:

"What did I find but that the country people had been reading lurid stories about our crime, our gangsters and our racketeers! They thought that any child we might send would come from the family of a criminal, and they said No to our entreaties. By arranging to have enlightened and responsible representatives in various county seats we have been able to resume this work through convincing the country people that everybody in Chicago is not crooked,—far from it!"

Congregationalists and Christians

The Christian church that united with the Congregationalists is not the Disciples of Christ, though there is ground for confusion. Here is the story!

The Christian church runs back 137 years, during which it was known at times as New Lights, the Christian Connection, and the Stoneites, after Barton W. Stone of Kentucky, one of the founders who in 1804 led a group who gave up membership in the Presbyterian church in Kentucky and took the name Christian. In 1793 Rev. James O'Kelly of North Carolina had led a revolt of over a thousand Methodists who presently became known as the Christian church. A third movement led by Abner Jones, a Baptist physician in Vermont, also called itself Christian. These three groups, at first quite independent, became acquainted and at length united under the name Christian church. Their church paper, the "Herald of Gospel Liberty," published at Dayton, O., is the oldest religious periodical in America.

In 1832 an effort was made to unite the Christian churches and the Disciples of Christ, who had started in western Pennsylvania under Thomas Campbell and Alexander his son. An agreement was reached, and about 50 Christian churches entered the union, but others refused to do so, so that the two denominations never merged.

Statistics for 1931 of the Christian church are given as 1047 ministers, 112,236 members, and 118,000 Sunday school pupils. The membership of the merged Congregationalist-Christian body is given as 993,932 members.

A Church of the Air

A Church of the Air over a country-wide network in which the three great classifications of religious belief in America—Protestant, Roman Catholic and Jewish,—will each find generous representation is embraced in the religious program of the Columbia Broad-

Christian Coöperation

Not alone we conquer
Not alone we fall;
In each loss or triumph
Lose or triumph all;
Bound by God's far purpose
In one living whole,
Move we on together
To the shining goal!

casting System for the coming autumn, winter and spring.

Two half-hour periods each Sunday are contemplated in the plan, which is not yet fully matured. Each period will be a complete service so far as the customs of the church in charge permit, with Scriptural reading, prayer, singing, liturgy and a sermon of about 15 minutes. The morning periods, starting at 10 o'clock, EST, will be for the greater part in charge of various Protestant denominations, and have been set for an hour when they will not conflict with the regular church service hour of 11 A.M. The Roman Catholic periods will be at 2.30 P.M., the morning until 12 o'clock being devoted to mass in Roman Catholic churches. Most of the Jewish services will be held at 2.30 o'clock in the afternoon.

Creation of the "Church of the Air" marks a radical change in policy and involves the sacrifice by Columbia of a very considerable annual revenue which heretofore has resulted from the sale of time for religious broadcasting. Under the new plan Columbia's network facilities will be donated with no return whatsoever and in addition Columbia, whenever appropriate, will supply, at its own expense, the musical setting for a complete service.

In announcing the abolition of religious broadcasting on a commercial basis and the placing of it in the category of Columbia's services to the public, William S. Paley, president of the Columbia Broadcasting System, said:

"In adopting the new plan of religious broadcasting we have uppermost in mind freeing ourselves from the responsibility which we are not qualified to assume of allotting time on a commercial basis to different religions and different preachers. So long as we view this question solely in the light of business practice we are likely to fail to give to the radio audience the balanced religious broadcasting it is entitled to. We feel that religious broadcasting is a public service which should be administered as far as possible under the guidance of persons closely associated with religious endeavor and definitely capable of handling such broadcasting in the public interest. We expect this new plan to be another step in Columbia's earnest endeavor to serve the best interests of its radio audience and to discharge its public duties."

From An Old Bible Bookmark

Behold the Book whose leaves display
Jesus the life, the truth, the way!
Read it with diligence and prayer,
Search it, and thou shalt find him there!

A Romanist League of Prayer for the Conversion of America

A League of Prayer is affiliated with the Catholic Missionary Union by a covenant of prayers for the conversion of America. Quoting from an advertisement in "The Missionary," official monthly organ of the Catholic Missionary Union of Washington, D. C., in gratitude for these prayers all the members share in the fruit of all the daily spiritual exercises at the Apostolic Mission House. No dues are exacted from members. "Those who become members will not only win from heaven much grace for the missionaries who are preaching, but will also bring rich blessings upon themselves."

Requirements of membership in the General Branch are: to say the following prayer daily for the conversion of America:

"O almighty and eternal God, who savest all and willest not that any should perish, look, we beseech thee, upon the souls that are led astray by the deceits of the devil: that, rejecting all errors, the hearts of those who err may be converted, and thus return to the unity of thy truth through Christ our Lord. Amen."

Spiritual Benefits are given as follows:

1. A plenary indulgence when receiving one's paschal communion;

2. A plenary indulgence to be gained under customary conditions by all who shall enrol in the League of Prayer for the Conversion of America, on the day of their enrolment;

3. A plenary indulgence at the hour of death upon receiving viaticum, or, if this be not possible, upon invoking the name of Jesus orally or mentally, with due resignation to death from the hand of God as a fitting atonement for sin;

4. An indulgence of one hundred days every time the prayer is recited.

"The above indulgences are granted to all faithful who cannot recite this prayer if they say, three times, the 'Our Father,' the 'Hail Mary' and the 'Glory be to the Father.' "

The First Thursday Branch is urged to offer up prayers and works on the first Thursday of every month for the salvation of souls and the conversion of America, saying as a morning offering the following prayer:

"O my Redeemer, through the sorrowful heart of Mary I offer thee my thoughts, words and actions on this first Thursday for the salvation of souls and the conversion of America, in union with thy prayer to the eternal Father: 'That they may all be one, as thou, Father, in me, and I in thee.' Amen."

A plenary indulgence on the first Thursday of the month and an indulgence of one hundred days is promised every time the prayer is recited.

Reforms in al Azhar University?

During 1930 a new commission was established for the working out of the reforms which had been taken up for decision in 1928. This commission was composed of the Sheikh el Azhar, the grand mufti of Egypt, the minister of Education, the minister of Wakfs, a former minister of Education now minister of Justice, and Khaled Bey Hassanein, a well-educated and experienced teacher who had taken graduate studies in England and been made largely responsible for the reforms and changes.

The official decisions on the reforms were promulgated in November, 1930. They are being put into execution with the establishment of a course of 16 years of studies: 4 years of preliminary course, 5 years of secondary (in both of which the curriculum is identical with that of the government schools of Egypt acting under the minister of Education, except that in place of foreign languages additional instruction is given in religious and Arabic subjects), 4 years of a college course, instruction of which leads to the degree of Alamia, somewhat corresponding to a B.A. course abroad except

A GROUP OF AFTER-SCHOOL RELIGIOUS CENTER CHILDREN, WHO PRESENTED A PAGEANT AFTER A STUDY COURSE ON "THE BIBLE"

From "The Story of the Protestant Teachers Association of New York City" (Revell). See Our Book Table

that all the studies are in Arabic and there is no stress upon science or literature outside of the Arabic and Islamic literature, and 3 years of a specialized course.

A conspicuous item in this is that the proposals for the introduction of foreign languages in the Azhar and allied schools in some other half dozen cities in Egypt under these endowments is entirely eliminated: all instruction is to continue through the Arabic language. The other striking consideration is that the proposals for the study of comparative religions is also eliminated, except that there is in place of it an elaborate study of the comparison between the four sects of orthodox Islam. Nothing is provided of study of other religious faiths, even of the Shiites of Persia and India. This of course does away with the plan for the introduction of the study of the Bible or methods of religious instruction in Europe.

One notices in this the fact that the influence of conservatism has prevailed, at least for the present. There is no indication at present that the movement in the direction of foreign languages or instruction in other than purely Islamic subjects is to be put over, unless it be a possible change in the last 7 years of the 16-year course mentioned above, which may be reduced to 6 years, in the last two of which some innovations may yet be introduced.

The list of foreign students in the Azhar University this year represents 727 students out of about 1100 who pursue their studies in the Azhar itself as follows: 129 Turks, 149 Syrians, 118 Moors, 111 Javanese, 40 Yemenites, 19 from West Africa, and some others. The remainder of the students in the allied institutions, whether in Cairo or other cities of Egypt, probably number over 10,000, and are almost solidly Egyptians.—"Moslem World."

"In Prison, and Ye Visited Me!"

Christian effort among prisoners in jails and penitentiaries continues to be fruitful. Recently a young man in a county jail in Indiana, who was under sentence to the electric chair for the murder of his young wife, was soundly converted to God. According to the Christian worker this was largely due to books sent for distribution to the jail by the Bible Institute Colportage Association of Chicago through the Prison Book Fund founded by D. L. Moody over 30 years ago. One book which especially helped this man was William Jennings Bryan's "Is the Bible True?"

A letter from the prisoner to his friend was in part as follows:

"I feel I should write you a few lines and tell you of the joy, peace and comfort I have found in the Moody books and tracts you left here at the jail. I am sure the books are doing more good than you realize. One of the hardest things for me to overcome here was not to be ashamed to read the Bible and religious books when any of the other inmates were around. Many others were the same way. I will tell you of one incident to prove this.

"On one occasion you left several copies of the Gospel of St. Luke in our ward, and I passed them around to the ones I thought they would do the most good, the ones who joined me at the door of the ward so we could hear the services better on Sunday night. These fellows took the Gospels and put them in their

pockets without looking at them or making any comment. Well, I saw the corners of these books sticking out of the pockets of these men and boys for a couple of weeks after that, and those St. Luke Gospels were not always in the same pocket. I know that practically all those books were read. I talked to a couple of the men, and I'm sure your work here at the jail is doing more good than you hear about.

"If everyone who has not given his heart to God was put in jail with a Testament, a Pocket Treasury, and a copy of 'Moody's Stories' and 'Weighed and Wanting,' there would be few who would fail to give their hearts to God.

"I cannot praise the Lord enough for the peace and comfort the Lord gave me during my sorrow, and for the new life he has put into my heart. I cannot explain in words the change that has taken place in me, and the only ones who can understand are those who have given themselves to the Master, their whole heart to the love of Jesus, and their whole thoughts to the Holy Spirit, only those who have been re-born.

"With a thankful heart to everyone who has helped me to the pathway of righteousness, and with prayers in my heart that others may find their Saviour in our Lord Jesus, I remain,

"A lover of him who died for me. . . ."

Presbyterian Statistics

The Presbyterian Church in the U. S. A., in its annual statistical review shows an encouraging spiritual advance in the increase of new communicant members. Those added on confession of faith during the church year ending March 31, 1931, totaled 97,825, as compared with 70,724 during the preceding year. There were also added by certificate 59,192, as compared with 53,050. Restorations to membership were 11,682, as compared with 10,308. Deaths totaled 23,476, an increase of 168. Due, however, to rigid requirements for the retention of names upon local membership rolls, there were suspended 74,700 for disciplinary reasons. A total of 49,858 were dismissed to Presbyterian and other churches. The net gain in membership, therefore, was 15,023, and the total membership stands at 1,999,131.

All Presbyterian statistics relating to membership are based solely on the number of communicants in good standing, and not on the Presbyterian population or baptized members.

Most encouraging also is the condition of the Sunday schools of the denomination, which show a net increase of 24,466, the enrolled membership totaling 1,620,496.

For the first time since 1928 the number of ministers passed the 10,000 mark, there being now 10,014, an increase of 27 over the preceding year.

The movement to strengthen local churches by dissolving those having only a nominal existence and by combining those serving practically the same constituency, has reduced the number of congregations to 9242, a net decrease of 85 for the year, and of 323 since 1926. The Presbyterian Church in the U. S. A. continues a national body, with churches fully organized and operating in every state in the Union, grouped in 46 synods and 293 presbyteries.

The churches are officered locally by 51,588 ruling elders and 22,057 deacons.

The general financial depression is reflected in the somewhat reduced giving of members to church causes. For the first time since 1925 the total contributions fell below $60,000,000, being $58,171,381 for the past year. This is a decrease of $4,876,682 from the preceding year and of $7,941,729 from the high water mark of 1929. The major decrease was that of $4,079,496 in local congregational receipts. These items necessarily fluctuate annually, due to local conditions and demands, building enterprises, repairs, etc.

In support of the official boards of the church the benevolence contributions totaled $8,420,235, which is only $550,742 less than during the previous year. These benevolence contributions were chiefly distributed as follows: National Missions, $3,841,579; Foreign Missions, $3,364,882; Christian Education, $842,684; Pensions, $324,985 (for current needs, but outside of the Service Pension Fund). The Board of Pensions reports a total of $12,125,715 paid on the pledges to the $15,000,000 endowment campaigned for three years ago, payable in five years. To the American Bible Society $37,702 was contributed, and to the Federal Council of Churches $8403. A total of $1,026,046 was raised by self-supporting synods for benevolences within their own jurisdiction.

The per capita giving by Presbyterian communicant members to their own benevolence Boards was $4.32, a shrinkage of 31 cents.

Pennsylvania and New York remain the largest synods.

The largest presbyteries in ranking order are—Pittsburgh, Chicago, Los Angeles, Philadelphia and New York City. Corisco, West Africa, is No. 8.

Forty churches have over 2000 members. The largest is in Seattle, with 8160 members. One-third of them are west of the Mississippi.

By Way of Suggestion

"Every Mite Counts" was voted by a certain congregation as the best motto submitted beginning with the same letters as Every-Member Canvass.

Another popular one was "Coöperation Means Efficiency."

The Men's Bible class submitted "Education Means Contributions."

Southern Baptists have adopted these Every-Member Objectives:

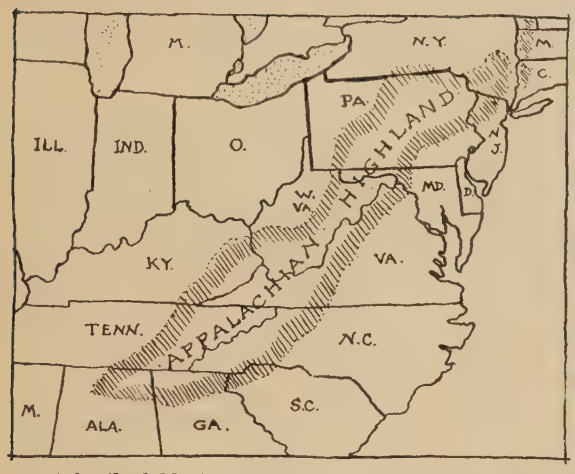
1. Every member of every Southern Baptist church subscribing to a united budget the week of November 29 to December 6;

2. A total of $40,000,000 subscribed, of which $31,000,000 will be for local church work, and $9,000,000 for all other causes,—worldwide, Southwide, statewide;

3. The enrolment of a million tithers who gladly pledge themselves to the giving of one-tenth of their income;

4. The adoption of a double budget by every church, on one side of which will be indicated all items of local expense, on the other side each of the seven causes included in the Coöperative Program;

5. Weekly giving by every church member, and monthly remittance of denominational funds.



A fertile field of mountain and rural hinterlands

A Vacation Bible School in the Litchfield Hills

Bibleizing the Hinterlands of America

Wm. H. Richie, Philadelphia

An article in the August number of the Record of Christian Work reports the failure of the Protestant church adequately to reach the hinterlands of our country. Hundreds of rural and mountain communities are almost neglected as to Christian ministry and religious education. Thousands of remote homes are bringing up children without even the beginning of wisdom as to the fear of the Lord or a knowledge of the Scriptures.

Our cities have always drawn from the rural districts for their virile leadership, but if the Christian church breaks down now in its ministry to these people, from whence will our cities obtain God-fearing American citizenship?

This should be a challenge to us all!

One way to help meet this need has been discovered by the volunteer workers who are in touch with the American Scripture Gift Mission of Philadelphia. This publishing and distributing organization has sent out many thousands of Gospels and Testaments to the school teachers and Sunday school workers of these neglected areas. During 1930 an average of 600 boys and girls over 10 years of age each week "earned" attractive illustrated pocket Testaments by first reading through one of the Gospels and memorizing at least 10 verses. Thus these workers with young people are placing God's written Word into thousands of homes which otherwise would have no portion of the Bible. Bible-reading has been instituted in many homes where the organized church has not yet been established.

All along the borders of the great Appalachian Highlands there are many homes and schools yet to be reached with God's Word, and the Scripture Gift Mission is ready to render further aid as funds permit to districts which make known their needs. The campaign to place "A Gospel according to John in Every Home" that will receive it, which is sponsored by the World's Christian Fundamentals Association, is a worthy project aiming thus to reach these neglected homes. Already several mountain sections in Virginia and Pennsylvania have been systematically covered, and blessed results are following.

On returning from Northfield in August the writer visited the hill country of northwestern Connecticut and there found a needy field. A score or more of churches have been closed, and hardly a Sunday school can be found in the remote sections of those beautiful Litchfield Hills.

I visited a modern "Luther," who with his wife has been organizing rural Sunday schools and reaching these people with the gospel of Christ. At one Sunday school on the top of Sharon Mountain were two girls of Polish descent who regularly walked three or four miles up from the valley to attend the school. They had both "earned" Pocket Testaments as offered by the Scripture Gift Mission of Philadelphia, and all the children are learning gospel songs and the precious promises of God's Word.

One lad had heard the good news that Christ died for our sins, and that if one but let him come in he would even take away the habit of swearing. That afternoon as he was picking cherries he made the decision to accept Christ. The next day at school it was quite evident that something had happened. He told his teacher:

"I just put my head down on my arm (while up in the cherry tree) and asked Jesus to come in. And I haven't wanted to swear since."

Later on, when he'd lost his shoes, in answer to his childlike prayer of faith he'd been led to the place where they were. Thus was he finding out in actual experience that Jesus saves from worry as well as from swearing.

We saw one of the many closed churches among these hills, once Congregational, now used as a Grange Hall. Many people of Jewish and also European birth have settled there, and some are anxious to have their children taught in Sunday schools. A plan is under way to place "A Gospel according to John in Every Home" in coöperation with the national campaign.

On an average there are about 10,000 Bibles, Testaments, Gospels and portions of Scripture sent out each week from the Philadelphia headquarters (119 S. 4th Street) of the American Scripture Gift Mission. Without endowment, but simply depending upon the gifts of God's people, this blessed work is carried on, and prayer is requested that the sowing of the good seed may yield an abundant harvest.

Toyohiko Kagawa of Japan is scheduled to deliver the Shaffer Lectures at Yale Divinity School, New Haven, Conn., October 5–10, and to spend October 14–16 in Toronto under the joint auspices of the School of Missions and the foreign mission boards.

Forward Steps in Christian Endeavor's Golden Jubilee Convention at San Francisco

BERT H. DAVIS

A convention of broad dimensions, spiritually and numerically, was the long-awaited Golden Jubilee International Christian Endeavor Convention which met in San Francisco July 11–16.

From this congress of ten thousand young people, broadly representative of the spirit of Christian youth and the three million Christian Endeavorers of North America, came a new program that emphasizes personal religious and civic responsibilities. Again youth has summoned youth to acquire, to the greatest extent possible, spiritual power and technical preparation and training for what President Hoover termed "the myriads of problems of the future" in society and in religion.

One after another leaders of the religious and civic and social causes of the day presented their messages to the crowds in San Francisco's Civic Auditorium. There was no effort to capture the movement en masse for any specific program. Rather, these were personal calls, correlated through a careful planning of conference and forum sessions, with the "school of the convention," in which 40 large classes met daily for discussion and exchange of ideas.

MISSIONS STRONGLY PRESENTED

The new movements in Asia bulked large in the convention emphases. Kagawa of Japan had been invited, but illness delayed his departure from his home, so that he was unable to be Christian Endeavor's honored guest. C. Y. Cheng of Shanghai, moderator of the United Church of Christ in China, in his address, "The Changing Orient," informed and inspired his young audience. He believes that China has "turned the corner" in religion, and that the church will again receive enlistments, for its Master is increasingly a power in Chinese thought. President Edmund D. Lucas, of Forman Christian College, Lahore, India, brought a stirring message of Christian progress in India.

It was significant that musical selections in the service at which both Dr. Cheng and Dr. Lucas spoke were given by the Hawaiian Christian Endeavor delegation of 40 members.

The denominational conferences, some of which included a young people's supper or banquet, strongly presented the claims of evangelism, stewardship and missionary extension.

World peace and inter-racial good will were stressed in address and conference.

A youth disarmament petition addressed to President Hoover was launched, and many signatures were quickly given to this project. The president is urged to use the new international law principle of the Peace Pact of Paris to cause our government "to take leadership with a definite program for the reduction of armaments."

By a special nationwide radio broadcast, which was received clearly in the convention hall by an audience of ten thousand, President Hoover, one-time Oregon Endeavorer, greeted the delegates and challenged the movement to "higher privileges and opportunities to serve with the vigor, courage and idealism of youth in the myriads of problems of the future." The president's seven-minute address closed with these words:

"A better world is the mission of youth. It is your mission!"

Robert Ropp, chairman of Allied Youth, the new young people's movement to maintain prohibition and law observance, captured the hearts of all with his stirring message and fine personality. Dr. Mark A. Matthews of the First Presbyterian Church of Seattle, Wash.,—a church which has thirty-three Christian Endeavor societies,—gave a brilliant analysis of the background, progress and possibilities of national prohibition.

In the keynote address of the convention, entitled "Greater Things Than These," President Daniel A. Poling called upon Christian Endeavorers to be ready to lend assistance to their own church leaders in projects of church union.

"GREATER THINGS THAN THESE"

But above and beyond all movements and social causes the convention gave its heart to the acceptance of Jesus Christ as personal Saviour, to an enlarged program of evangelism and personal devotion, to tithing and the stewardship of ability, and to the call upon some for full time Christian service. Without pressure,—for the declaration was made difficult and serious,—the enlistment of more than 60 for Christian life work was received.

One of the most gripping, if the briefest, of convention speakers was "the best loved woman in the world," Mrs. Francis E. Clark, 80 years young, whose sweet and optimistic messages to the convention and to various groups of delegates will always be remembered by the listeners. San Francisco fell in love with her, and it was hard to keep photographers and interviewers from besieging again and again this courageous little woman, whose face radiates love and faith.

Young people spoke in all the principal sessions of the convention. Many of them were leaders in the 24 simultaneous methods conferences held each day.

Carlton M. Sherwood was chosen as general secretary of the International Society of Christian Endeavor. Milwaukee was selected as convention city for 1933. Delegates warmly praised the San Francisco civic authorities and the general convention committee, headed by Paul Shoup, president of the Southern Pacific Lines.

The Golden Jubilee convention was memorable on a score of counts. It was an event in current religious progress.

A revival is no more a miracle than a crop of wheat.—Charles G. Finney.

No two of us are alike. If we are, one of us is of no account!—Sam Jones.

If you would find your Lord, go work for him in his vineyard! You will find him laboring there.—Donald Hankey.

Official YMCA Information

From July 27 to August 9, 1928 delegates of the YMCA in 49 countries held a series of World Conferences at Toronto and Cleveland. This was the most significant series of meetings in the 87 years of the history of the organization.

The World's Alliance this year for the first time met in North America. Probably never before on this continent has there been such a representative international gathering in any field of activity. During the first week of this period two simultaneous assemblies met at Toronto: the first World YMCA Assembly of Young Men and the 3rd World Assembly of YMCA Workers with Boys. On the day following these conferences the delegates went to Cleveland by special train and boats. From August 4–9 was held the 20th Conference of the World's Alliance.

These meetings were especially significant, the official summary says, in the dominance of youth and in the large part given to informal discussion.

At both Toronto and Cleveland ample periods every day were devoted to the informal discussion of such questions as family and sex life, war and peace, disarmament, inter-racial relations, industrial problems, unemployment, rural work, Bible study, etc.

At the plenary morning and evening sessions messages were heard from outstanding Christian leaders around the world. From Dr. Toyohiko Kagawa, "the Saint Francis of Japan," and Dr. T. Z. Koo, the well-known student leader of China, came messages so deeply spiritual that in the press-box the comment was overheard:

"We have been sending foreign missionaries to the Orient, and now they are sending missionaries to us!"

The presiding officer was Dr. John R. Mott, Chairman of the World Alliance.

On Saturday night, August 8, President Hoover broadcast a message to the conference and to the whole country from his camp at Rapidan, followed immediately by a radio address of Premier Bennett of Canada from Ottawa. Cable messages from government heads all over the world were read. The evening closed by a thrilling ceremony of "friendship torches" by the 200 boy delegates.

Among other resolutions it was voted that one of the Association's fundamental privileges and functions is the maintenance of an open platform on which may be discussed "all questions affecting the economic, social, political, and spiritual welfare of the community and of the world." Local boards of directors were urged to coöperate with individual leaders of their community in dealing with the crisis of employment.

Message and Purpose

An official communication having to do with the Message and Purpose of the YMCA recites resolutions accepting the draft "as an inspiring expression of the deepest spiritual and religious yearning of our movement, and as offering a basis or point of departure for continuing study and examination of our spiritual and religious program; a measure by which we may test the sincerity of our spiritual aims as well as measure the spiritual values of all of our work"; and instituting a permanent commission of 15 members on Spiritual Purpose and Message to maintain and promote the total religious program and policy in all branches of Y work.

The draft of the Message and Purpose contains 16 paragraphs. The first is:

"The Young Men's Christian Association is a fellowship whose primary purpose is to win boys and men to Jesus Christ, to associate them in Christian living, and to help them to discover and to accept the full meaning of Christian discipleship for their own lives and for society."

Nos. 2–7 describe the Y as "A Developing Movement," and Nos. 8–11 as "A Christian Movement." It says in part:

"Through all changes we are a Christian Association, seeking to discover what Jesus Christ means for us as men and boys, and to commit ourselves to God through him. Through Jesus Christ—his life, his death, his resurrection,—we find ourselves brought face to face with God, whose creative good will and redemptive love summon us to self-discipline and heroic adventure.

"We would seek to make all our activities expressive of our Christian purpose. Group life, personal relations, the management of our Associations and the larger meetings of the movement afford opportunities for the discovery and fulfilment of personal needs, the sharing of aspirations and purpose, and the realization of our allegiance to Jesus. We would join in Bible study and prayer as means to the fuller understanding of Jesus and the sharing of the divine purpose, and would seek to make our activities and contacts the means and occasions of an effective Christian evangelism."

Nos. 12–16 reveal the Y as "A Creative Movement," and are expressed in frank Christian terms, closing with this clear and ringing declaration:

"In this time of moral confusion and religious uncertainty we reaffirm our conviction that Jesus Christ is the saviour we would trust, the leader we would follow, and the master we would serve. In dependence upon God whom he reveals, in devotion to the brotherhood for which he gave his life, in hope of the future to which he points, we rededicate ourselves to him and to the service of our age and of the world!"

Anywhere is an altar to the soul bowed down with grief,
Anywhere is an altar when a heart seeks God's relief,
Anywhere is an altar where love in truth abides,
Where life is dedicated, and the Holy Spirit guides.

Anywhere is an altar when souls on thee are stayed!
It matters not the circumstance: they worship, unafraid.

Chester Crest—A Christian Home with a 54-Year Record

Rev. George Sanford Avery, Manager, Katonah, N. Y.

The unusual attendance here at Round Top tonight is an evidence of the continued interest in the gospel and its influence upon the masses.

Having been asked to speak on the work of the New York Christian Home for Intemperate Men, where it has been my great privilege to serve as resident manager for the past 33 years, I first of all refer to the inception of this unique and interesting work.

It was at the close of the historic meetings held in the old Hippodrome, New York City, under the direction of the late Messrs. Moody and Sankey that a convert of those meetings—a saved drunkard,—conceived the idea of a home where unfortunate men could live for a term of weeks or months under Christian training and influence. After a brief trial in a dwelling on East 78th Street the experiment proved so satisfactory that many noted philanthropists of that time contributed the sum of one hundred thousand dollars, and a commodious building was erected at Madison Avenue and 86th Street.

After serving the Home for 21 years the converted drunkard already referred to retired, having welcomed more than 5000 men. In the year 1898 I began the management. During these years up to the present time more than 16,000 men have heard of the Christ who said: "Whosoever will may come!"

The Care of the Guests

On entering the Home one is asked as to his ability or desire to pay for accommodations fitted to one's station in life. If his family or friends cannot meet the expense of his being in the section for men of means he is well provided for in the dormitory, where he may pay the small sum of $25 for five weeks, or he may enter free of charge.

While no drugs or medicines are administered for the cure of the habit, every needed attention is given to restore a man to a normal condition physically.

The following is a quotation from an address delivered by the late D. Stuart Dodge, D.D., who for 39 years served as president of the board of directors:

"In any reasonable effort to restore the victim of intemperance certain steps are generally conceded as indispensable.

"Attention must be given to the physical condition. There is little hope of favorable and lasting results unless the body regains, in some degree at least, normal health.

"Then the mind must be cleared, and its energies reinvigorated. It is undeniable that the use of ardent spirits or narcotics impairs mental vision. The slave of evil habit does not see in reality what his bondage means, the extent of his degradation, and where relief lies.

"Next, the moral nature must be reinforced. Conscience is blunted. The will is relaxed. The affections are paralyzed. Conceptions of duty are suppressed, and ordinary motives no more have impelling power. In some way the man must be lifted above his low incentives and associations. He must reach a higher plane and be subject to new influences. Courage, hope, fresh resolutions must be inspired. Mere promises, or enforced separation, or perpetual exhortations are of little use. The work is to be done within the man. The battle goes on there, and there the victory must be won. And this reveals the last and supreme means of restoration. The religious nature must be renewed. Not simply the misfortune but the sin of drunkenness must be recognized and confessed. Right relations with God are to be established. The lesson is to be learned that reliance upon self is utterly useless, but that entire, unquestioned, joyful trust in the God of salvation ensures full deliverance.

"The Christian Home stands precisely upon this platform. It gives the body long-needed rest, refreshment and healthy surroundings. It occupies the mind and stirs the spiritual being by daily and intelligent contact with the divine source of enlightenment and guidance, the Word of God.

"Blinded, despairing men catch a vision of better things in store for them. They are led to the friend of sinners and the deliverer of captives. A new life begins, and this is fostered and strengthened by the example and experience of others still within the Home, or who visit it again to tell of the blessings received there.

"Impressive incidents could be related to show the happy effects of a practical gospel method of saving the inebriate."

The Home is under the care of 21 directors, men representing different denominations. The large number of indigent men are provided for by funds drawing interest and also by contributions.

Who's Who, and How Do They Come?

Great numbers of young men who served in the big War are constantly asking admission. They come from many of our best homes, and are a worthy class: they deserve the best we can give them. Men are sent to the Home from distant cities. At the present time there are men from Canada, Rhode Island, Ohio, New York and Massachusetts.

Notwithstanding the lack of employment men through our headquarters in New York are finding work. In most instances they are able and efficient in their respective lines. Others are in demand by contractors and corporations. One such man recently returned to Yonkers, where he receives $100 per week. Moving picture men are in demand as soon as they give evidence of recovery from their habit.

Chester Crest, the local name, is a clearing house for churches, police courts and trades unions. The well-known "Big Six," the printers' union, contributes annually to the work, and they send many men from year to year. The Interboro and many other corporations, including the New York Telephone Company, the social service people of Bellevue Hospital, and many missions are included among those who enthusiastically endorse the work.

What Are the Results?

It is hardly necessary to say that no board of directors would continue serv-

ice of this kind were they not well convinced that it was accomplishing the work desired. Fifty-four years is a long time for any institution to carry on without a break.

As the work began it continues. No change of method has been made. The "guests" assemble every night for an evangelistic meeting. It is the privilege of the manager to conduct the meetings, which he does with the use of the Bible. Having been a Bible-teacher in many cities in the days of D. L. Moody, Chapman, Needham, Dean and many others, he gives eight lessons each week with great delight, expecting always that a percentage of those present are "good-ground hearers," and he is not disappointed. Bible-teachers, street preachers, and sometimes ministers have gone forth to serve acceptably in their respective fields of labor.

A lifelong contributor and director, one of the great philanthropists of New York City, said to the manager on his death bed:

"The Christian Home is one line of Christian work which has not disappointed us."

Chester Crest and farm buildings, Katonah, N. Y.

LOCATION

The property at Mount Vernon where the Home was located for 30 years was recently sold, and the new location is at Katonah. A farm of 80 acres there gives the men employment. A great variety of vegetables are raised. A herd of cows furnish milk, and the poultry plant supplies eggs and chickens.

The Home is always open to visitors. If at any time my hearers are touring through the lake region and countryside of Westchester county, give us a call! The entire household will greet you.

The Living God

Outline of an Address by Toyohiko Kagawa of Japan

I want to give my personal testimony to the living God and his lovingkindness through Christ.

When I was about ten years old I was sent to a Buddhist Temple to study the teaching of Confucius. Every time I came across the passage concerning purity and holiness I said to myself it was not possible for me to live a pure and holy life. I thought I was destined to live such a loose life like those of my father and my elder brother. For after my father died my elder brother had become the heir and the head of our family. He kept many concubines and lived such a licentious life that I could then understand what a prodigal life meant.

When I was about 15 years old my brother lost all of his property through his loose living, and died in Korea. I was then sent to my uncle's house to live. There I lived like an orphan, a lonesome life. My life has never been so dark or my environment so terrible as in those days.

However, about that time I was miraculously led to the Bible class of an American missionary where I went to learn English. But the more I studied the English Bible the more real and beautiful the life of Jesus Christ became to me. Before that time I had learned something about the theory of evolution, and I concluded there was no God. I thought there was no hope, no salvation, when once a man had gotten into wicked ways. I thought that was the end of him. But when that beautiful passage of Jesus Christ came to my ears, ringing like a Christmas bell, new life came into my soul. I was completely changed. Jesus said: "Consider the lilies how they grow! They toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." That gave me an altogether new conception of life. As you know, we have many beautiful flowers in Japan, but until that time I had never considered why flowers were so beautiful. But when I was sick and poor, and left like an orphan in the wilderness of life, the thought of God's handiwork manifested in beautiful flowers like lilies was an entirely new revelation to me. That led me further to the thought of the real power of the universe, the living God. Then I knew that if God cares for the humble flowers in the field, even more does he care for man. So I determined to live a simple life like the lilies of the field, trusting God to the uttermost.

After that I went to the slums of Kobe. That was about 24 years ago. When I recall God's most wonderful ways, how

he has led me through many dangers and crises all these years and enabled me to help others who have been in trouble more than I could do in my own power, I cannot but believe that God is not dead, but is living.

Now let me tell you what God has done for our nation!

A short time ago an American asked me whether we needed Christianity in Japan, or not. He told me that Japan already has good religions like Buddhism and Shintoism: why seek for another?

Up to the time Protestant Christianity reached Japan 72 years ago we had only a vague idea of what life is. Buddhism taught us that life is but an illusion, that there is only hope beyond our present world. Neither had Shintoism any definite idea of the living God. But when we were taught through the teaching of Christ that the creator of the universe is our Father, and that we are the sons of God, our view of life completely changed.

So too with respect to women and children. Up to that time women were looked down upon, and forbidden to visit many sacred places. Children had no place in home life. But through the coming of Christianity the conception of purity in the home, and lovingkindness among neighbors, and movements for peace and temperance became commonplace in Japan.

Many pieces of social welfare and philanthropic work have also been started largely by leading Christians. Polygamy has been almost abolished. Licensed quarters for prostitutes are now gradually being done away with. These programs of social reform came into existence only after Christianity came to Japan, for Christ showed us the reality of life, respect for labor, purity of heart, brotherly kindness between men, and peace among nations.

However, after the Great War things began to change. The young men of Japan today are greatly influenced by dialectic materialism. This came to Japan not only as a thought movement, but as a program for action. And social conditions in Japan today are such as to make Marxian theories seem reasonable. We have centralization of wealth, accumulation of property in a few hands, the profit motive in commerce and industry, and the reality of the class struggle. The whole of Japan is influenced by ideas of materialistic and economic determinism. Christian churches are weak and impotent in the face of this great social and industrial chaos. And I feel the same thing is true throughout the whole world.

The present church organizations of the world are facing a crisis. Why? Because we are not bearing the fruit of what Christ has taught us. Our faith has been too individualistic. We go to church simply because our fathers did. Our faith and our daily life have drifted far apart. But believing in the living God means to bring our lives up to God's standard.

We must live in God at every moment, and present our bodies and souls acceptable unto him. It is because we have thought there is no connection between our daily life and our faith that we have been led into this present collapse. We must ask God to capture our whole being, to cleanse and purify us.

God is merciful, and chastens us with his whip. When the Christian church degenerated into idolatry God raised up Mahomet to show the form of pure worship. When Christianity became individualistic as it is today God chastens us with the threat of communism. Therefore this is the time for us to repent,—to turn from an individualistic Christianity to a Christianity of love.

Christ manifested God in his physical body. He lived the life of God. So it must be with us. We need the power to cope with our present problems of unemployment, financial panic, competition, and useless wars among nations. Christ is the only hope of our salvation.

Christ was crucified and died for others. This means two things; first, we must kill our selfishness, and secondly, we must die for others' sake because we are all brothers and have the same Father in heaven. There should not be two gospels—individualistic and socialistic. If a man lives up to the cross of Jesus Christ God is manifested in his own life.

The reason why we do not feel the reality of the living God is because we do not love others. "Whoever loveth not knoweth not God, for God is love." When we repent of our selfishness and seek to live up to the standard of the cross of Jesus, then we shall realize the living God in our own souls.

Seven Men that Could Render a Reason

(Proverbs 26.17) ***speak of the Bible thus:***

ORIGEN—In my belief not one jot or one tittle of the divine writings is without significance.

BASIL—Let this much be said on my part in proof that every syllable of the inspired utterance has its work to do!

METHODIUS—There is neither contradiction nor unreason in the divine sayings.

ATHANASIUS—For the Lord is in the utterances of the Scriptures.

IRENEUS—The Scriptures indeed are perfect, forasmuch as they are spoken by the word of God and by his Spirit.

GREGORY OF NYSSA—Whatsoever things the divine Scripture saith are the voices of the Holy Spirit.

AUGUSTINE—Let us therefore yield ourselves and bow to the authority of the Holy Scriptures, which can neither err nor deceive!

The Prayer of Our Lord

Rev. Prof. Charles R. Erdman, D.D., of Princeton Theological Seminary

It is a great honor and an equally great responsibility to be asked to open this Northfield Conference of Christian Workers. One might be too diffident to speak did he not feel that the message, in substance or in form, is in no real sense his own. It is contained wholly in the 17th chapter of the Gospel according to John, of which passage Melancthon remarked:

"There is no voice which has ever been heard either in heaven or in earth more exalted, more holy, more fruitful, more sublime, than this prayer offered by the Son of God himself."

Luther also is quoted as saying: "Plain and artless as is its language, it is so deep and rich and wide that no one can find its bottom or extent."

It is quite commonly regarded as "the most precious fragment of the past."

It is a prayer, and for this reason it is pertinent to this hour. This conference is opening with prayer: let it be with this prayer of our Lord! Let us also during the coming days continue here in the atmosphere and attitude of prayer! Let us not listen only to the voices of men, but at all times strive to hear the voice of God! Here let us solve our pressing problems, here let us form our plans for service in a spirit of humble, believing, triumphant prayer!

Our Lord prayed. This fact should give encouragement to us. However, it is not merely with the fact of his prayer but more with its form and content that we are concerned.

To Be Glorified

He prayed, first of all, that he might be glorified. Possibly our first petition uttered here at Northfield might well be this, that Christ may be glorified in our midst:

"Father, the hour is come! Glorify thy Son, that the Son may glorify thee!"

The "hour" was the appointed time of his death and resurrection. The prayer was offered on the night of his agony, only a few hours before his passion.

By his request to be "glorified" he referred to his crucifixion, his triumph over the grave, his ascension, and supremely to his gift of the Holy Spirit. To "glorify" one is to make one known. Jesus desired to be revealed in his true character as the divine Son of God, the Messiah, the Saviour of the world. As a result the glory of his Father would be revealed, and as further consequence life would be imparted to all believers. For, "this is life eternal," our Lord adds, "that they should know thee the only true God, and him whom thou didst send, even Jesus Christ."

Surely no greater blessing could come to us here than a new and clearer vision of Christ! We ask nothing mystical. The eye of faith is as real and practical as the sight of sense. The result of seeing Christ more clearly would be life, larger, fuller, freer. For this we yearn!

The next petitions of Christ were for his immediate followers.

Kept from the Evil One

He asked that they might be "kept from the evil one."

He did not pray that they should be taken out of the world, but that they should be kept from the evil that is in the world. Anyone who has caught a new vision of the glory of Christ is eager to make this prayer his own. Every new glimpse at the purity and loveliness of our Lord makes us conscious of our own impurity and selfishness and sin. We feel our weakness. We cry out to be kept from evil.

Probably we should not call a Northfield Conference a holiness convention. Yet in some measure it should be such for each one of us. We look backward and realize that our failures in Christian service have been due largely to our moral weakness and faults, and here we should resolve again to cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

Sanctified in the Truth

Then Christ prayed that his disciples might be "sanctified in the truth."

Probably that is a better translation than "by the truth." Truth was not only the instrument by which they were to be separated from sin and made ready for service, truth was the sphere in which they were to serve. "Thy word is truth," Christ added. His followers were to be set aside for the special task and high office of making known the work of God.

These conferences of Christian workers were known in other days as Bible conferences. Most persons in attendance were seen carrying their Bibles and notebooks, and between the sessions groups could be seen gathering about different teachers intent upon learning the meaning of some passage of Scripture. Those days have not wholly passed. Many of us have the same real desire to search the Scriptures, and possibly the time just before us will be marked by a deeper insight into the Word of God. Surely there is need for such knowledge today, and for men and women truly "sanctified in the truth."

In his "Theology of Crisis" Emil Brunner has made certain statements to which we may well give heed. "Our present danger," he asserts, "is the activism of the West, as one finds it perhaps most typically represented in the socialized church of America. The Christian faith is here jeopardized by submergence in mere social ethical idealism and pragmatism. This means that the spiritual reserve, the capital of faith which previous generations have stored up, is thoughtlessly wasted by mere expensive activity. Bent on work, one forgets the source of works. . . . The church which has no conception of what it means to stand on the Word of God alone is in process of being dissolved into the world, of first becoming a great social, welfare trust and then wholly disappearing. . . . The pastor's study, once a room in which a man humbly subjected himself to the eternal Word, has become transformed into an office for numerous social agencies, and the sermon is a piece of applied popular ethics as the day requires it. The birthright of the gospel of the kingdom of heaven is sold for the pottage of practical success and immediate influence.

"I do not plead that the church should give up her part in living, practical movements, but I do plead that she take

cognizance of the present situation and see the abyss toward which she is heading. Christian activity is possible only where there are Christians, and there are Christians only where there is faith. Faith, however, occurs only where the Word of God, and not merely religious ideas and ethical ideals, is preached and taught; where men can say as our Reformers said:

"'The Word alone can do it!'"

May we go forth more truly bent upon knowing the Word of God, and dedicated to that sphere of service!

Believers One

Then our Lord prayed for Christian unity. Having offered petitions for himself and for his eleven disciples he next prayed for all believers through all the coming ages "that they may all be one."

This request for the oneness of believers refers to something quite different and far more important than the church unity, the organic union, the united Christendom, to which it is commonly supposed to refer. It contemplates a spiritual unity which must be given visible expression, but which consists essentially in an invisible, spiritual union with Christ and so with all who belong to Christ, who trust him and serve him and bear his name.

The prayer was given its initial answer on the Day of Pentecost, when by the Holy Spirit believers were all baptized into one body, the body of Christ, the church of the first-born. Thus, subsequently, Paul does not pray that Christian unity or church unity may be achieved, but he insists that it already exists. Even now "there is one body" composed of all believers, whatever their creed or denomination or name, as there is "one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all."

There does remain, however, a further fulfilment of this petition, and for it we are to work and to pray. The existing spiritual unity must be made clearly manifest, and so manifest as to be an irresistible argument for the divine mission of Christ: "that the world may know that thou didst send me!"

What this ultimate expression of unity will be in this present age of imperfect knowledge no one can predict. There is little hope, possibly no reasonable desire, for one inclusive organization, for absolute uniformity in worship, or for exact unanimity of creed. Certainly not if any of these must be secured by compulsion or by compromise of conviction. There is, however, much that can be done by every believer.

First, accept and act upon the reality of our vital union in Christ, whatever our particular church or society may be. Second, remember that true Christian unity can be advanced only by an increasing knowledge of Christ and of the truth which he reveals. Third, manifest love, longsuffering, gentleness, meekness and patience toward all who bear the name of Christ, and look for the guidance of the Spirit to lead us toward that manifestation of unity for which a lost world still waits!

Heavenly Glory

Last of all our Lord prayed that his followers might all enjoy, some day, the vision of his heavenly glory:

"Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me!"

Of course, believers already enjoy some foretaste of that glory, but there is greater blessedness in store for them, an actual vision of Christ, a share in the ineffable glory granted to the Son by the love of the Father. There is no time today for idle dreaming, nor are we to indulge in mere sentimental emotions. However, there are broken hearts among us, and all of us must go forth to act as ministers of consolation. It may be helpful if here on this mount of privilege the clouds may roll away and we may see with clearness the great stars of hope and immortality and heavenly glory which illumine the sky of our Christian faith.

Let us then make this prayer of our Lord more truly our own! Let these petitions linger in our thoughts! Let them be part of those requests which we present to him, confident that those things which he asked for us will be granted to us according to the riches of his grace!

"Tell Us Plainly!"

Rev. Adam Burnet of Glasgow, Scotland

John 10. 11–16, 19–25.

I should like to speak, upon these words, "Tell us plainly," and Jesus' answer, "The works I do in my Father's name, they bear witness of me."

"Tell us plainly!" That seems an entirely reasonable request. If a thing has a definite meaning it ought to be able to be stated in so many simple words. More than that, if it be something important it ought to be made clear beyond all question, so that he who runs may read.

The common people heard Jesus gladly for one reason, I think, because there was nothing ambiguous or vague in what he said. He was always simple and clean-cut, and deserved their intelligence.

On the one hand here was Jesus Christ, the most vital and dominating personality of his day. On the other hand there was that age-long conviction of the Jewish race that all the hungry generations could not tread down, a conviction, never so dearly cherished hitherto, that some day God's redeemer would come to Zion.

What these men wanted to know is an equation. Are you the Messiah? If you are the Messiah, the coming one, then tell us plainly!

Now why did Jesus answer as he did? Why does he seem just a little circuitous? Why does he not say Yes or No?

If we reach through the answer to that we shall come upon something that lies near the heart of the Christian revelation. And that surely is some-

thing of great moment for us to understand.

Yes or No?

Do tell me how Jesus could have said either Yes or No!

You see, when you answer anybody's question one thing you want to be sure about is that the terms he uses have the same value for you as for him. Otherwise you are at cross purposes.

The word Messiah meant one thing to the Jews and an entirely different thing to Jesus. The Jews thought of Messiah as a national hero who would assist them to set their heel upon the neck of the Roman foreigner, to drive him out of the country and restore—not to say, transcend—all the vanished glory of Mount Zion. They all were looking for a king to slay their foes, to lift them high. Jesus came a little baby thing that made a woman cry, as Macdonald said.

Jesus could not say, "Yes, I am that Messiah," to these people. Nor could he say No to his own heart. You remember that wonderful scene at Nazareth when Jesus deliberately took a Messianic passage from Isaiah, and read there in the synagogue, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind. . . ." Then he went on to say that marvelous thing that takes one's breath away. Looking back on all those centuries with hands pointing and groping in the darkness he said:

"They are all groping for me! This day is this scripture fulfilled in your ears."

He could not say Yes to the Jews, he could not say No to his own heart.

The Snare of Words

Why did not he say: "I am the Messiah, but not the kind you mean"?

Because I think Jesus was chary about names. I think one reason why he said to people that they were not to call him Messiah is that he did not want a label. He wanted to be received not because of what he was called, but because of what he was.

One of the snares in your life and mine is this, that we have to deal in names. Otherwise we could not get on, we could not articulate, coördinate our knowledge. You have a name, and you are apt to treat it as a label, and stick the thing in a pigeon-hole of your mind. There is the thing defined, accounted for, and you cease to examine it. Names are terribly apt to become thought-saving devices.

Hobbs says somewhere that words are the counters of a wise man but the money of fools. That is to say, your wise man treats words as if they had some final value in themselves.

So I see mischief in words and names, and I think Jesus had this in his mind. But we probably get to the kernel of the thing when we realize what a short distance words take us.

Jesus answered as he did, I think, primarily for this reason; there are some things you cannot put into words, you can only describe them in some other way.

You go to a mathematician, and he is bound to tell you plainly. That is his job.

You go to a historian. The interpretation may differ, but you ought to get the facts. He ought to tell you plainly such and such did actually happen.

Yes, but there are regions of human life where the human spirit moves, where certainly there are facts, but they elude all definition. There are moments in human life that it would take far more than a great master of the human spirit to interpret.

> I would that my tongue could utter
> The thoughts that arise in me,—

but words half reveal and half conceal things at a time like that.

Cordelia cries out: "I cannot heave my heart into my mouth."

In that region there is only one way of describing a thing. I cannot tell you, for instance, what love is, or genius, or inspiration. I can only tell you in one way, I can only tell you what these things are by what they do.

I cannot tell you, if you do not know, what love is. All I could do would be to take you to someone who every hour of every day is living and willing to die, if need be, for the loved one.

I cannot tell you what genius is, but I could take you to a man in whom genius burns like a flame in what he does.

I cannot tell you what inspiration is, but I could take you to some great painting, or, as a singer said, to "the dearest passage of a song." I could take you to a wonderful piece of sculpture, or a story, and I could say:

"There it is!"

And you would say: "Yes, I know now!"

That is precisely what Jesus says here. "Tell us plainly!" and in effect he says: "I cannot do that, but I can tell you in one way. The works that I do in my Father's name, they bear witness of me."

That is to say: "I cannot tell you who I am, but you will find, you will realize, you will see me fully in what I am and in what I do."

And, my dear friends, Jesus told many thrice beautiful stories, and each one was a kind of wonderful window looking right into the heart of things. But there was one story he could only tell by his redeeming work. There was one story he could only tell in the blood and darkness of that day when he hung from four wounds on his cross. If we want to see Jesus plainly we see him in all he did, but supremely there in that last moment on Calvary.

When Jesus Is Real

Now there are one or two things that arise out of all this, and in passing I should like to point out the disturbance the real Jesus creates. I do not mean the Jesus as we see him sometimes through the veils of familiarity. But when you come face to face with him, what does he do?

Here were these Jews that winter day in the Temple court, and they were round about him. The Greek word simply means, hemmed him in. They had him there with his back to the wall, and now they are going to make an end of him. They found him so original, so unaccountable, so unmanageable, so unpredictable.

"Who are you? What are you? Won't you set our minds at rest?"

That is the kind of effect that the real Jesus always creates.

Studdert Kennedy says: "The strong man today is not what he was. That strange man on the cross is worrying him. Indeed, he is making cowards of us all. We are not able to do wrong thoroughly."

I wish it were true, because it would mean that the Jesus who came not with the peace of stagnation, but with the sword of the spirit, and who is never done routing us out of every self-satisfaction,—it would mean that Jesus is real to us. Indeed, you and I can test ourselves in this matter by the effect he has upon us. If you and I can contrive to be tolerably comfortable, and not clearly feel the rebuke of that character and the thrust of those words, then I should say that Jesus is not real to us. But if with all the peace and relief and comfort and balm he lays to our hearts we are every day feeling goaded and invited and urged to do what we do not want to do, only we cannot help it because he asks us, then I think he is real to us.

Need of Personal Religious Experience

If Jesus is revealed in what he does, then obviously there is need for personal religious experience.

If Jesus could be revealed finally in some word, then you would expect of course to hear it from the pulpit. Now the career of a preacher, though it often seems to him, as it seemed sometimes to Paul, foolish enough to go on all one's days speaking, speaking without end till one can speak no more,—the career of a speaker deserves all the mind and heart a man can put into it, and yet it is not for him ever to say the last word about Jesus Christ.

In a gathering of Christian people one sees over and over again all kinds of wistful eyes waiting for the moment when Jesus will become plain, and be revealed. Eyes, like hearts, that are just saying so earnestly to the preacher (if you could only see them and read the hieroglyphics of a face!) "Tell us plainly," and yet it is not for him to do. In the long run it remains for those who hear to taste what the power of Jesus is, what Jesus does.

As a matter of fact, the Christian religion is in some ways like a stained glass window. Stand outside on a summer day, and the thing is so dusty, leaden, and dull! It says nothing until you come inside. And in the last resort Christianity is an incommunicable thing. I mean, incommunicable from man to man.

If I were confronted by somebody who asked me what it means to me, I would go on to say and try to describe the most wonderful things that have happened to me: how my prayers have been answered, my strength made perfect in weakness, how the light broke in on my darkness. But God love us! how short a way do I come! How could I ever convey it to that person? It is only when people bring their own personal problems to Jesus and say: "I need this! I need this above all, supremely! Will you help me?" when a person waits for that word the meaning of the window is plain, one sees him the first one knows.

Need of Reverence

And in the second place, if Jesus is revealed by what he does supremely there is surely a tremendous need for reverence in our daily life.

Jesus never comes to us and tells us plainly. Who would doubt that he is here in the midst of us this morning? I know he is because without him I could not speak to you. But yet he does not say, "I am Jesus Christ," any more than he said it to that dying thief on the cross, though you would say he had a marvelous opportunity there for declaring himself. He just was what he was and did what he did, and left it to that poor lad to read the meaning of that triumph.

He does with us as he did with those two on the Emmaus road long ago. He joined them ever so quietly, not naming his name, suggesting to them a nobler and wiser reading of the Old Testament. He just was to them what he was to them, leaving to their memory and insight and imagination to see who he was, so that at length their hearts were burning within them.

He comes to you and me pleading with us in a child's eyes, or in a night of stars, or in the beauty of a summer day. He comes to us in the faith of our friends that makes us better. He comes to us in some failure that casts us down, or some success that raises us up. He comes to us in the most menial of tasks, he who once stooped down to wash his followers' feet. He comes to us maybe more than all in those haunting memories of failure in the past, and how little we deserve one crumb from his table! He comes to us in those nameless longings in us for a larger life than this world can satisfy. But he never says who he is. He leaves it to us to say.

How poor and abject and confused is the man or woman who reads only the lines of this life! And how rich, and comforted, and triumphant is the man or woman who reads not only the lines but what is between the lines, who is always waiting and listening, and so nearly always hearing the voice of the living Christ in what he is doing!

Need of Consecration

And lastly, if Jesus Christ is revealed in what he does, then he ought to be able to count upon you and me as examples of his work.

It is perhaps not for you and me to take Christ's place, but it is in us to lead men to Christ's feet, to behave in such a way they are provoked, and intrigued, and baffled, and haunted into asking what it is these people have that they do not have, and that their own souls obviously need.

And here I am treading an ancient road that is worn bare by the feet of countless preachers down the centuries. And why does one tread this road again? Because so many people expect Jesus to be revealed in some other way.

Do our children need him? Tell them plainly! Give them beautiful books and illustrations of his life, make it clear every day before their eyes. You can do it with printing, illustration, and color.

Does this country need Jesus? In God's name, preachers, tell it plainly!

Does the world need Jesus? Tell the world!

And as Dr. John Hutton once said in my hearing, "It is not for the pulpit to convert the world, it is for the pew." That does not mean that ministers are

entirely left out. It means that it is for Christian life to testify to and celebrate the reality of Jesus Christ. Let a man preach with all the powers he has, let a sabbath school teacher put forth all her devotion, but far more beautiful than what a teacher says to her children is what a teacher is. Far more cogent and authoritative than the most wonderful sermon ever preached is a human life. It may be a humble life, yet lived in such a way as to verify the Christian gospel.

I will never forget when I was a minister in Kilmarnock in Scotland. You know how big your own cares are until you meet somebody with greater. I was crawling up some garret stairs to visit an old woman who had not a relative in the world. She lived alone, so frail that she could do nothing for herself, she depended on the tender mercies of God and the ministries of her neighbors. I went in and looked at her, and said:

"What kind o' a nicht did ye have?"

"I didna sleep much."

"It must have been dark and lonely?"

She said: "It is never dark here at nicht, and I am never lonely, because he is always here!"

And one could see by her eyes that was the simple truth!

And this is what Jesus is counting upon for you and me and all his people.

I cannot get out of my head in this context that wonderful story of how Jesus at the end of his career drew near the gates of Paradise, and an angel rose up to do him reverence for all he had been and for all he had borne. And the angel said:

"How are your disciples going to do now that your bodily presence is removed?"

And Jesus said: "I am trusting my men!"

The angel said: "But your men are only human, and they may break down. Have you made no other plans?"

And Jesus said: "I have made no other plans. I am trusting my men!"

(Other addresses by Mr. Burnet will follow.)

Christ's Challenge to Fear

Rev. G. Campbell Morgan, D.D., Philadelphia

Why are ye fearful? Have ye not yet faith? Mark 4. 40.

It is now 70 years since the day of one of the least familiar of our English poets, Arthur Hugh Clough, but I ever feel it was worth his having lived for 41 years to have written one short poem which I am sure is familiar to all of us. How often that poem finds quotation from the lips of apostles, prophets and evangelists today! That only enhances its value, and I should like to give you that poem again. It will introduce you to our thinking in this series of addresses.

Thus sang Arthur Hugh Clough:

Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not nor faileth,
And as things have been they remain!

If hopes were dupes, fears may be liars.
It may be in yon smoke concealed
Your comrades chase e'en now the fliers,
And but for you—possess the field.

For while the tired waves vainly breaking
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent flooding in the main.

And not by eastern windows only
When daylight comes comes in the light:
In front the sun climbs slow,—how slowly!—
But westward look,—the land is bright!

"If hopes were dupes, fears may be liars." I am inclined to say there is no sentiment that needs more definite utterance today than that. Fears may be liars, and we are living in an atmosphere of fear. Everyone is afraid,—afraid to spend money through the length and breadth of your country that has so much of the gold of the world stored up. The spirit of fear is abroad in the world of trouble, and it has invaded the church. I am almost afraid of the fear which I find to be so prevalent everywhere.

My thesis tonight is this, that fears are always liars when they are concerned with Christ. The words of my text constitute Christ's challenge to such fears, and his revelation of the cause of them. "Why are ye fearful?" he said to that group, and he answered his inquiry in his second question, "Have ye not yet faith?" And the story in which the text is found is a radiant illustration and interpretation of the whole theme. Therefore what I am going to do is ask this Bible conference at Northfield, made up largely of those familiar with the Scriptures to a large extent, and certainly with that story, to come back and look at it with me for a little while.

Let us take the story itself and look at the fact of the fear, the reason or occasion of the fear, and the cause of the fear as Christ revealed it in that second question he asked!

1

The fear was a real one, and I am going to argue that it was a fear on a high level before I am through: but let us begin on a lower level.

Fear. It is a striking word used by the evangelist, a word that occurs in only one other place in the New Testament, in Revelation 21, where he that sat upon the throne told the things not to be in the city of God, among them "the fearful." Something excluded from the city of God. The adjective is found once in John 14 where Jesus said, "Be not fearful," and once remarkably in Paul's second letter to Timothy when he said, "We have not the spirit of fear," then he interpreted fear by stating the opposite, "but of power, and of love, and of soberness."

Fear. The idea here is that of dread, foreboding. Of course sometimes such fear may be born of wrongdoing, but it is not so here. Such fear may possess the soul on high levels, as I believe it did at this moment. But it was foreboding fear.

2

What was its occasion?

Matthew says it was a great tempest, Mark says a great storm of wind, Luke

says a storm of wind. Matthew says the boat was covered with the waves, Mark says the waves beat into the boat, the boat was filling, and Luke says they were filling and they were in jeopardy. I have read these phrases to show that it was no ordinary occasion. Those men were experts, they knew the sea and understood storms, and they were not likely to be filled with panic. The fact was, it was an unusual storm, such as may and does still come to that Sea of Galilee.

I was at Winona Lake two weeks ago, and I saw that placid lake lashed into such a fury that the inhabitants were afraid. I thought the house was coming down about me. It was all over in 20 minutes. As I looked out over the lake, swept by the wind and rain, tossed into fury, the trees on the margin bending unto breaking, I thought of this scene. It was a sudden storm, and it was a terrible storm, and the disciples were filled with fear.

They were experts,—don't forget that!—and they did not know what to do. They understood their boat and the sea, they had weathered many a storm, but the hour was terrific. That was the occasion of their fear. And in their fear they went to Jesus. What a glorious picture it is!

If you go back to the beginning of the chapter you see how the whole thing began. He wanted to teach the multitudes pressing upon him, so he went into this boat, put out a little way, and made the boat his pulpit for the day. A wonderful thing to do! If you get on a boat and put out from the land it is marvelous how the water seems to carry your voice across. So on a human level he did that. He stayed there all day teaching, and when the shadows of evening fell he said to the men in the boat, "Let us depart to the other side," and he went to the hinder part of the vessel. Notice what Mark said! They took him into the boat "as he was." It means, tired and weary. Going to the hinder part of the vessel and putting his head on the cushion he went to sleep, and the storm did not wake him. He slept on, and then these men were filled with a foreboding fear, and they waked him.

What were they afraid of?

Here is the point to which I have made reference twice already, here is where it may be I do not agree with some expositors!

What were they afraid of?

You say they were afraid the boat was going down.

Supposing it did?

"They would be drowned."

Do you think that was why they were afraid? It is not my understanding of the story. Mark is careful to tell us the day on which it occurred. According to Mark's account it was the day on which he commenced his more definite parabolic interpretation of the kingdom. He was talking to them in parables concerning his kingdom, not to fool and blind them but in order to help them understand things through pictures. At any rate he had been interpreting the processes of his kingdom in the world through strange and wonderful parabolic pictures, and they had listened. And I give it to you as my firm conviction that when they came and said, "Master, carest thou not we perish?" I do not think you must put emphasis on "we," even though you include Jesus. I think you must see they meant:

"Don't you see if this boat goes down everything is lost? It is not merely our life, but it is thy life. It is not merely our life and thine,—it is the whole enterprise for which thou hast come into the world!"

That is my profound conviction. Those men were concerned about what seemed to be the threatened destruction of the whole enterprise of their Lord and Master.

I know it is fashionable in certain quarters to speak depreciatingly of the disciples. They were valiant saints, and if you doubt it listen to Jesus talking to them. You will find it in Luke. He said this amazing thing:

"Ye are they that have continued with me in all my temptations!"

I admit they faltered and failed, even as you and I have, but I think that day terror possessed them. It was not fear of death, but the feeling that if that boat went down and they were drowned and Jesus was drowned the enterprise was gone.

All right, my friend, they should have known he could not be drowned, but are YOU quite sure he cannot be? It seems to me some people today think he is going to be submerged by the dark waters that surge in a tempest around the ark of God today, and they ask:

"Carest thou not that we perish?"

And then the thing happened that attracts and holds us. He rose from his slumber. Coming to the side of the boat he looked upon the storm-tossed waters and said, literally:

"Peace! Be muzzled!"

And the waves stilled down, and the wind ceased, and there was a great calm.

Isn't that a glorious word? Isn't it a great thing to know he can do that? Yes, but finish the story!

He turned to them and said: "Why are ye fearful, O ye of little faith?"

That is what pulls me up in this story, what arrests my soul and makes me think. If it had ended without that it would have been a beautiful story, and I would have gone through life saying that if the storms come he can quell them. But he is rebuking them for waking him! That is not my imagination: that is in the story. He said, "Why are you afraid, fearful? Have you not yet faith?" And the implication is perfectly self-evident that there is something finer than the appeal to Jesus to hush a storm, and the finer thing is to sing what you sang tonight. I hope you believed it:

Whether the wrath of the storm-tossed sea,
Or demons, or men, or whatever it be,
No water can swallow the ship where lies
The Master of ocean and earth and skies!

The thing I am saying may be difficult. I do not know if I have reached the point in life when I am living quite up to the philosophy of this thing as I see it, namely: It is better at times not to disturb Jesus with a cry of panic, it is better to let him alone in the absolute assurance that the ship can't be lost if he is there.

That opens another question: If he be not there there may be reason for panic. I am content to leave that.

But look again! He said to them, "Why are ye fearful?" and he gave the true answer in his second question, "Have ye not yet faith?" Suppose we

take the question with the picture in our mind, and answer it!

3

"Have ye not yet faith?" I shall answer it by saying, Yes, they had faith, and the proof of their faith is that they woke him. And then I shall answer it by saying, No, they had not faith, and the proof of it is that they woke him.

The experts were beaten, so they went to him. Why? Because they believed in him and his power, they believed he could uprise and still storms. Faith made them wake him. Their waking of him became a demonstration of their faith. And that makes the question all the more significant: "Have ye not yet faith?"

No, they lacked it in perfection.

How do you know?

Because they woke him. If their faith had been complete they would not have waked Jesus. They would have said it is all right: the storm is terrific, the timbers are straining, the ropes are giving way, the vessel looks in jeopardy, but it can't be in jeopardy when he is on the boat.

Why did they lack that faith?

Well, when it was all over and he had rebuked them, read the story to the end and you find them saying this, that the winds and the waves obey him. Exactly! The weakness of their faith was the result of the amount of their knowledge of him. I am not criticizing them. He was leading them step by step. After they had known him perfectly, after they found the secret of the weakness of their faith in his inquiry, "Who is this?" said they.

Now look at the picture again! If my position is accepted that they were afraid not merely that they were going to be drowned, but that a crisis had come which endangered the whole process of the kingdom of God as he revealed it, what was the matter with them? They felt for the moment that the whole enterprise of God depended on their boat. They came to learn that their boat depended upon the enterprise of God. They were all mistaken in their thinking through imperfect knowledge. Therefore they were filled with a foreboding fear on a high level. And Jesus, of infinite pity and matchless power, waked, and heard, and stilled the storm, and then gave them rebuke.

I am trying to speak truthfully, yet I would rather weather a storm and miss the rebuke than gain a calm and have such a rebuke. I am not sure that some of us in preaching do not make the mistake of explaining too much. I am inclined to the principle we follow in teaching children of the primary department. When you tell them a story you never explain it. If you explain it you lose them. I do not want you to yawn on me. The whole story is going to be so self-evident that I am not going to hold you many minutes with it.

TODAY

But isn't the church of God filled with fears today? Doesn't there seem to be reason for fears? I find everywhere people afraid Christ is being defeated, that truth is perishing, that the kingdom of God is failing in the world. Whole magazines within the Christian church are being devoted to the business of defending the ark of God because men think the ark of God is in danger. Some people seem only to find joy in lamenting apostasies and apparent failures. The cry is going up quite sincerely, "Master, carest thou not that we perish?" And there seems to be cause for such fear: the refusal of Christ, the widespread denial of his deity, the cross dismissed, his ethic degraded until it meets the low level of current realization everywhere, the eloquence of error on every hand, the apotheosis of reason, the cults of intellectualism that lie upon us throughout the length and breadth of the land, and the dismissal of God from the practical affairs of life. The signs point to defeat. And isn't there lack of faith?

Oh, we do believe! Our panic proves our belief. We do not want him to fail. How many there are today with Abraham in that magnificent hour under the oak at Mamre when he talked to God and protested in the interest of God himself against something he thought God was going to do. "Shall not the judge of all the earth do right?" What is the matter with Abraham? He believes in God, and therefore he is afraid lest God should somehow compromise himself. You all know the story.

It is panic on a high level, but it is panic, panic born of faith. It is poignant, and it is agony. Men do not want to see Christ defeated, they don't want him to fail, but they are afraid he is going to fail. And in that fear is the demonstration that their faith is not of the true, mature quality. Our fears prove we are not believing as we should believe, and our failure in faith is due to what? Due to our imperfect knowledge of our Lord. It may be a dogmatic thing to say, but I say it with profound conviction, that all such fear is born of inadequate understanding of the person of our Lord, of his power, who he really is, and what he really is. There is nothing we need today more than to get back to a contemplation of Christ himself.

Christianity is, in the last analysis, the religion of a person, and if the vision of the person becomes dim, whereas we are still loyal, loving, hoping to see him win, we are not sure he will; but when he is seen, and when the vision is clear before our eyes, though the storms sweep there is no room for panic.

I close by saying what I said in the beginning that when Christ and his enterprise in the world are under consideration fears are always liars. Christ is not being defeated. He shall reign till he hath put all enemies under his feet.

Brethren, do we really believe that? If so we shall know travail, agony, suffering, but we shall never know despair or panic. And in order that there may be none such, we need to give ourselves with new devotion in these troubled days not so much to the consideration of conditions,—let the commissions attend to those things and report with their usual futility!—we need to give attention to the person of our Lord, to know him, and so to know him that we may sing and say constantly:

Whether the wrath of the storm-tossed sea,
Or demons, or men, or whatever it be,
No water can swallow the ship where lies
The Master of ocean and earth and skies!

(Series to be continued)

Practical Suggestions about Hymns and Their Use

Homer Rodeheaver, Winona Lake, Indiana

Hymns can be used as prayers, and not simply as songs.

A man can pray while he is shaving as well as when he is on his knees with his hands folded.

Let us make our prayer this morning in the hymn, "Come, Thou Almighty King"! Have you ever noticed the stanzas in this hymn?

"Come thou almighty King, . . .
"Come thou incarnate Word, . . .
"Come holy Comforter, . . .
"To the great One in Three. . . ."

How comprehensive it is! In this song we have made our prayer for this service this morning.

Selecting Hymns

I was in one song service not long ago when in the evening time they sang a distinct morning hymn. Of course people who are not thinking about the hymns and their proper use possibly would not notice their differences, but we have strange and interesting things in connection with our services. During these days I am hoping to try to help you, and especially the ministers who come in, to build your song services so that they shall create an atmosphere for the sermon.

It is a wonderful help for the minister to have a conference and prayer with the choir leader, and have an understanding about what each is to do, and to know what is going to come. Some ridiculous mistakes have occurred because folks did not know.

One minister said to his choir leader:

"I want to read my Scripture, and announce my text, and immediately when I have announced my text I want the choir to stand and burst forth into the anthem, and usher me into the sermon on wings of song, as it were": which is a great idea.

He read his lesson, one of the most beautiful lessons in all the Bible, the story of the timid woman who touched the hem of Christ's garment, and he announced his text, "Who touched me?" Then the choir arose according to instructions and sang the anthem, "Search me, O Lord!" That was a beautiful lesson, and it was a beautiful text, and it was a beautiful anthem, but they did not fit together. That is one of the things we want to consider during these days. Any situation can be helped by the selection of the right song.

Position of the Piano

I want to make one intensely practical suggestion that would come quite naturally in the beginning of an instructional conference.

How many of you have the piano off in one corner in your Sunday school or church society room, with the back to the wall, and so the one playing the piano cannot see the director? I find it so in eight out of ten churches. Did you ever stop to analyze how foolish that is? First of all, you push your piano into a corner where the best quality and volume are deadened against the wall. The most lovely quality comes out of the back instead of the front. Second, you make it impossible for your accompanist and director to work together by putting the former with his back to the director. And when he turns around he cannot see the music.

Turn your piano around so that the accompanist can easily see the director! You will immediately find your music begin to improve, though you do nothing else.

The Prelude

After we get the piano fixed the next thing to discuss in connection with song services would be the prelude.

How many of you have accompanists who have to play the song all the way through before they can get back to the starting chord? You can see how a lot of time is wasted. If you have time for three songs that way, if a short prelude is played you could sing four songs.

If it is a new song you are learning, then you need to have it played all the way through, but for the average song which is familiar you only need prelude enough to give the pitch, the tempo, the rhythm (which are closely associated, but are not the same), and enough of the melody to start those who sing by ear. That is all. Sometimes you can do that in four measures, nearly all the time in eight measures. Players who do not understand harmony cannot get back quickly to the starting chord. They cannot find a stopping place, and have to go clear through. How funny it is to stand and wait in an ordinary song service until the organist plays through a long hymn to start you off!

Leading a Crowd

There is a difference between the general congregational song service we are talking about and the formal Sunday morning service, which is and should be set and fast. We are talking about the direction of a general song service. Also, the directing of a choir, where they all read music and take particular parts, is different from swinging a great crowd with rhythmic movement of the arms and body.

In the choir they know their parts, but how many in the average congregation do? For instance, this morning if I should pick out of this hymnal a hymn you had never seen before, how many of you could stand up and read it off? . . . That is not more than 30%, even in this selected crowd here. About 80% of the average audience cannot read music at all. They just have to depend on somebody else, or on the organ, or if they had a director they would depend on him.

Do you know the reason more folks don't sing? They are afraid of making a mistake. It is not fear of ridicule, that somebody will laugh at us: it is the fear of making a mistake that keeps us from singing.

You can with your hands and arms give people the musical instruction they have been unable to acquire.

"Give people instruction with your hands?"

I mean this, the relation of one note to the other, to the relation of the rest, the time of the note. All that is rudimentary harmony theory, and all that you can give people with your hands.

You can hold your hand up still for three beats instead of beating 1–2–3.

You can hold your hand and mark the tempo. People see the $\frac{4}{4}$ in the book, but it does not mean anything to them. If they glance at your hands beating that time, that is sufficient for them. All this information they can get out of your hands.

You can make it clear so they know exactly when you are going to begin, how long to hold the tone, when to stop. You give them confidence in you as a leader, and they begin to sing when they have never sung before, simply because you give them a musical education, and with it the confidence that comes with knowledge. That is the reason I want to help directors. Make your instruction plain so that there can be no misunderstanding!

There is a difference between leading a choir and a large crowd. The bigger the crowd the slower the tempo. The larger the crowd the more positive must be the sweep and mark of the time. I learned that lesson for the first time when I had been invited to lead a song service in the Academy of Music in the city of Cincinnati. It is a great auditorium with four balconies, the top one way up there. I started the song in the usual tempo, and when I was halfway through there was an awful jumble, and I realized that it took at least a half beat of the time I was directing for the tone to come from the top balcony. To equalize that you have to slow up the tempo with a larger crowd, and make the movement of your arms bigger.

The Invitation Period

We must take some more time with the selection of the right hymns, particularly the song for the invitation period.

How many times mistakes have been made there! Folks are strangely affected. A man who might be ready to make the most momentous decision of his life, and that is accept Christ as his Saviour, could through a wrong song change his mind and say, "I'll wait till tomorrow night." He would not know why he changed his mind, but something has come in that has broken that decision, and he puts it off.

If the preacher has given an invitation, if he has issued a challenge to men,

Homer Rodeheaver

daring men to have grit and courage to walk out before their fellows and take their stand for Christ, and then some little song leader starts in with "Softly and tenderly Jesus is calling," don't you see the effect on the crowd? It lets the whole thing down. That is the time for "Stand up for Jesus," "Onward, Christian soldiers," "I am resolved no longer to linger"!

If the preacher is giving a tender appeal, reminding men of their allegiance to mother, that they have got a Saviour tender and gentle, appealing to men and women because of love for Christ, that is the time for "Softly and tenderly Jesus is calling," "Almost persuaded," "Just as I am without one plea."

Another thing about an invitation song! If you are at an evangelistic meeting and have started an invitation song, never change it while people are coming to the front! If you have to sing it over half a dozen times, keep singing the same song over and over! But if, after the preacher gives an invitation, you sing two or three verses of a song and nobody comes, change it and try another song that appeals in other ways!

So when a man is making an appeal for money and has presented a good argument along certain lines, you could change the entire thought of a crowd with the wrong kind of a song.

If something has happened in a crowd and they have been made nervous and restless, you can select a song that will aggravate that or you can select a song that will quiet the folks.

Tempo

This matter of tempo we must take up and discuss. So many songs are spoiled by the wrong tempo, either solo or congregational songs.

The other day I heard a director have a group sing "America," and the way they sang it it made a dandy waltz. You do not get any spirit of patriotism that way. On the other hand, take a happy song and sing it too slowly and it deadens the whole situation. There is a happy medium, a time to find where it will do the most good. If you can find that you will be a good director.

If your prelude is played too slowly, have the accompanist play it over again, for it is almost impossible to get a crowd with a new idea if they have been given the wrong tempo. Do not be embarrassed about it! Just say:

"Please play that just a bit slower!"

It will be so much easier for you. If you start in twice as fast and then try to pull the crowd back to proper tempo you will have an awful conglomeration. It is so much easier and more artistic to stop and give the right tempo to your accompanist, then all go along in peace and harmony together.

* * *

I went from Wesleyan University to lead a song service. I had been leading the yells at the University, and could swing my arms and turn somersaults, but the first criticism made of me after the song service was that I did not move my arms enough. I thought I was doing a lot for the church, but I was not marking time clearly, plainly, and this man of experience saw it and knew it.

We have to find a happy medium. We do not have to do it so much in a little crowd. It would be foolish to mark time before a prayer meeting group as we would for this crowd. In proportion as we have sense, tact, judgment, and ability we will get results.

(*To be continued*)

Finding A Way, Or Making One

Rev. Kenneth B. Welles, D.D., Albany, N. Y.

And from thenceforth Pilate sought to release him. John 19. 12.

Pilate knew he had power to condemn Jesus or to release him. He was searching for a lucky break of circumstances whereby he might satisfy both justice and public opinion. He could make the right way to let Jesus go, but instead he tried to find some other way.

Finding A Way, Or Making One: what a host of people this title so neatly describes! Some trickle along aimlessly like a rivulet from a water cart on a dry pavement finding a way of least resistance to the gutter. Others put evident intention in their footsteps. Chance does not lead them. They are bound somewhere as definitely as an arrow aimed at a target.

We shall never forget that group of airmen who were waiting daily when all conditions should be ready to set forth for Europe. They were finding a way. And then into their midst, flying from the West, came Lindbergh, he too waiting until he was ready; then in the dark of that memorable morning he stepped into his plane with two sandwiches and made his way to Europe.

Pilate would have been glad to find a way to let Jesus go. What he needed was the resolution to make a way to let Jesus go, and so there came the world's supreme tragedy.

That throws into sharp contrast two ways of living. There is the haphazard, impersonal, lucky way of finding something, and there is the personal, costly, creative way of making something; and consciously or unconsciously we are all of us choosing one or the other course.

Go first into the field of human achievement and see how clear it becomes there!

We never find a way to real achievement, we have to make it. We speak of Columbus finding a way to America. He did not find a way, he made it.

Goodyear did not find a way to make rubber. He made it through a weary road of obstacles.

In Cambridge cemetery there is a stone to Dr. W. T. G. Morton, born August 18, 1819, died July 15, 1868. He is forgotten now, but what patient investigation and experiments, what disappointments and struggles that stone hides! On the stone is carved the record of his achievements in these words:

> "Inventor and revealer of anesthetic inhalation, before whom in all times surgery was agony, by whom pain in surgery was averted and annulled, since whom science has control of pain."

And how did Morton contribute to humanity this achievement? Did he just find ether and hand it on to an eager and appreciating public? That would be about as far from the true facts as possible. Morton had to make a way for the use of ether, and he made it against the opposition of his fellow scientists and the church. Religious leaders are not always in the van when humanity comes to some new fork in the road of progress.

One clergyman wrote of ether: "It is a decoy in the hands of Satan, apparently offering itself to bless women, but in the end it will harden society and rob God of the deep earnest cries that rise in time of trouble for help."

Imagine it! The theory was that we are not to tinker with the eternal plans of God. What is, is his purpose. Pain is the whip by which God rules us. It is impious to interfere with God's ways of punishment. Leave well enough alone, mind your own business, and trust providence! It will all come out right in the end.

That attitude blocks every advance of science and religion. That attitude shuts the door and locks it on every adventurous spirit who would contribute some new achievement. That might well have furnished Pilate his argument for standing pat with regard to Jesus. He might have said:

"What right have I, a civil governor, to meddle with the eternal decrees of God? This Jesus probably deserves what is coming to him. Shall I set myself against destiny or fate, and make a way for his release?"

But Dr. Morton would have none of it. He believed that God was on the side of the searcher for new truth. He insisted that humanity does not stumble haphazard, by some lucky chance, up the heights. He was willing even to accept his own minor crucifixions if his achievement might usher in a new day for surgery. Every assault was made on him. His practice was broken up. His personal morals were attacked. Every effort was made to alienate any affection his friends might have for him. He was ridiculed by the medical profession. But his triumph came.

Visualize the scene in the Massachusetts General Hospital in Boston when at last he was able for the first time to use ether in operation! Said Dr. Morton to the operating surgeon:

"Your patient is now ready, sir."

Dr. Warren began the operation, while an astonished silence fell on the room. Accustomed as surgeons were to the struggles and tortures of their patients, this seemed like magic.

Dr. Warren finished and broke the silence with: "Gentlemen, this is no humbug!"

Dr. Bigelow said: "I have seen something today that will go around the world."

It went around the world, but do not forget what was back of it! Dr. Morton did not find a way to use ether, he made it. Real human achievement is costly. Its price is a man's best, and sometimes, as in the case of Jesus, it demands a man's all before he can say:

"If I be lifted up I will draw all men unto me."

Now carry this same contrast into the field of human affection!

Every rightly constituted man and woman hopes sometime to experience the thrills and satisfactions of true love. What would one not give to share that secret intimacy with another? How, then, may it be attained?

The story book has it that the man sees a beautiful maiden. Curious tinglings and twitchings immediately attack his heart. He falls desperately in

love. She on her part is suddenly shot by one of Cupid's arrows, and knows her fate is come. The manly beauty of her prince overwhelms her, she knows instanter that her fate has come, her heart is no longer her own. There is a quick declaration of undying love on both sides, they fly swiftly to a parson, are married, and live happily ever afterward.

But you see, that is only a fairy story, and far from the facts, especially this business of living happily ever after. There is a deal of nonsense about falling in love as if it were a matter of pure luck, impossible of control, the one matter in life over which a man's mind and will and purpose are powerless, in the grips of which honor and duty must be thrown to the winds. Love is just so much accidental, and no more so, than anything else in life. It has only the same proportion of luck about it that goes into the making of any other interest. We do not always find it. We have to win it. It is born through community of interests, similarity of tastes, identity of mind and character, or else through pure physical attraction,—and that is instability itself.

Fall in love? Every parent is a little suspicious of such love for his child, for it is far too easy to fall out of it. True love, like a wild animal, needs to be trained and cultivated and domesticated before it ever does any fine work that amounts to anything. Here as everywhere the price of love will be the dedication of all our powers to its growth and permanence. We do not find it. We win it at the price of our best.

Now lift this matter into a still more spiritual field! Look for a few moments at God's dealings with man!

Is it a pure matter of luck by which we are saved? Is it something over which we have absolutely no control because it is all completely in God's hands? Do we find salvation, or do we play a part in gaining it? Do we stumble on spiritual reality, or do we learn God's ways by being obedient to his will as we see it?

Our fathers were brought up in the strong doctrine of predestination, but that doctrine never found great favor in all quarters. John Wesley took up the cudgels against it with his opponent, the Rev. Augustus Toplady, author of "Rock of Ages." He did not believe Toplady could fill out the eternal destinies so easily. He put Toplady's beliefs into a fictitious letter. Wesley wrote in Toplady's name:

"The sum of all this is that one in twenty of mankind are elected, nineteen in twenty are reprobated. The elect shall be saved, do what they will, the reprobate will be damned, do what they can. Readers, believe this or be damned! Witness my hand, Augustus Toplady."

What did Jesus say? "He did not burst into optimism and say that everybody will be saved, that is, all except the rascals in the state's prison. He did not say one out of twenty will be chosen. None of that! He declined to enter upon any unprofitable speculations. Someone asked him, 'Lord, are there few that be saved?' He answered, 'Strive to enter in at the strait gate!' Do your duty as a Christian with fidelity and earnestness, leaving all those questions to him who knows. The judge of all the earth will do right."

He that doeth the will of God shall know. That is always the way men have made discoveries. By doing what was nearest at hand they made the way for greater truth.

James Watt discovered the power of steam by experimenting with the lid of the teakettle when the water boiled. Benjamin Franklin learned about electricity by sending a kite aloft during a thunderstorm. Charles Darwin made ready to write his "Origin of Species" by studying the earthworms and bumblebees. Who can find the answer to all these mysteries? Who will solve all these perplexities? All we can do is make the most of the light we already have.

If anyone would learn the truth about God, and more about duty and prayer and redemption and the coming of the kingdom, let him not think some sudden revelation will cause him to find them! Let him take hold of the realities by the small end, the end which relates itself at once to his own duty and experience! By doing that he shall know of the doctrine.

Finding a way, or making one! Nothing worth having and worth holding can be expected to be picked up at the roadside as a lucky find. Nothing worth having and holding can be counted upon to drop into your lap as a windfall from the tree of life. It has to be earned by earnest, competent, conscientious effort. Not by dodging difficulties but by overcoming them do men achieve, or love, or learn the eternal purposes of God. Only to him who makes a way comes the final answer:

"Well done, good and faithful servant! Enter thou into the joy of thy Lord!"

Studies in the Epistle to the Hebrews

Rev. J. East Harrison, D.D.

Christ, the Supreme Revelation	1.1, 2
Christ, Creator and Saviour	1.3
Christ, Better than Angels	1.4–14
Christ's Future Kingship	2.1–8
Christ, Crowned through Suffering	2.9, 10
Christ, Captain of Salvation	2.10–13
Fear of Death Destroyed	2.14–16
Christ, Like His Brethren	2.17,18
Christ, the Faithful Apostle	3.1,2
Christ, Better than Moses	3.3–6
Israel's Sin	3.7–19
The Rest Remaining	4.1–13
Christ, Great High Priest	4.14–16
Christ, Better than Aaron	5.1–10
Spiritual Babes	5.11–14
The Anchor of the Soul	6.13–20
Christ, Better than Melchisedec	7.1–10
A Better Priesthood	7.11–19
Christ's Unchangeable Priesthood	7.20–28
The Better Tabernacle	8.1–6
The Better Covenant	8.7–13

(To be continued)

By the grace of God I never fret. I repine at nothing. I am discontented with nothing. And to have persons at my ear fretting and murmuring at everything is like tearing the flesh off my bones. I see God sitting upon his throne and ruling all things well. Although, therefore, I can bear this also, to hear his government of the world continually found fault with (for in blaming the things which he alone can alter we in effect blame him), yet it is such a burden to me as I cannot bear without pain, and I bless God when it is removed.—John Wesley.

International Sunday School Lessons

October 4, 1931
The Macedonian Call

Acts 16. 6–15; Romans 15. 18–21

Paul is now on his second missionary journey. His original design in revisiting the churches was now realized, but new fields were beyond, great cities, virgin soil.

Guidance of the Spirit, Acts 16. 6–8. Closed doors.

However, the Holy Spirit was in control of the expedition, forbidding here and guiding there in fulfilment of his larger plans for the expansion of the kingdom. One path was always open, and so the party arrives at Troas, the ancient Troy.

Read with a map before you!

Night vision at Troas, Acts 16. 9, 10. A man of Macedonia beseeching.

Whether their steps should now turn East or West was settled by a conscious night vision, which explained the previous prohibitions. Paul took it as God's sure leading. Twenty years had elapsed, and the church leaders had not yet taken the gospel overseas into Europe. Paul now invades this new continent for Christ. It has been called the most momentous crossing in history. Think what that first missionary party that reached Europe has meant in the religious and civil history of the whole world! Compare missionary arrivals in other pagan lands throughout missionary history!

Note the word "we" in verse 10! This is where Luke joins Paul, so there are now four men in the party,—Paul, Silas, Timothy and Luke. Luke became Paul's faithful companion, personal physician, and biographer.

Gospel first fruits in Europe, Acts 16. 11–15. Lydia and her household saved.

Their coming into Macedonia was discouraging after the call of the vision. There was no reception committee to welcome them. No plans had been mapped out, no pre-campaign advertising, nothing! Paul headed for Philippi, the leading city thereabouts. Certain days passed, nothing doing. Their first convert will be neither a man nor a Macedonian. Yet what mighty results have flowed from that beginning!

There was no synagogue in Philippi, so on the sabbath day Paul hunted up the Jews' place of prayer. Only a few women were assembled that morning. Paul told them of Christ, and God opened one woman's heart to receive him. A business woman, a stranger in town, a seeker after truth who had already become a Jewish proselyte, and who was not too busy to go to church on the sabbath, was the first convert in Europe. And she was a good one! She opened not only her heart, but also her home in Christian fellowship and hospitality.

How Paul's heart must have thrilled at such a speedy response to his preaching in this new territory! Many a missionary has had to wait years for his first convert, but at other times they find prepared souls.

How Paul felt toward the church that was founded in Philippi is revealed in Philippians 1. 3; 4. 1, 15; etc.

Paul's missionary program, Romans 15. 18–21. In the power of the Spirit.

His sense of obligation was to lay foundations for a worldwide church, in fulfilment of prophecy. Paul was a pioneer evangelistic missionary.

Is there anything we need more today than the consciousness of the presence and guidance of God in our lives? Hindrances and delays as well as open doors may be part of his guidance.

The "man from Macedonia,"—the personification of the need of heathendom, of humanity everywhere without Christ,—is still calling!

Explain to your scholars that this country where Paul evangelized is now Turkey. We are sending missionaries there again to convert the people to Christianity.

Woman owes much to Christianity in the home and in the church. And Christianity owes much to woman!

Golden Memory Text—Go ye therefore and teach all nations! Matthew 28. 19.

October 11, 1931
Paul in Philippi

Acts 16. 16–40. Lesson portion—Acts 16. 22–34; Philippians 4. 4–7

Following the conversion of Lydia and her household we have the conversion of another woman, and its sequel. Read to the end of the chapter!

On trial, Acts 16. 19–24.

The healing of a demon-possessed girl started persecution of Paul and his party because of the mercenary greed of the owners of the unfortunate girl, following the impact of Christianity upon their bad and cruel business. As usual with such a gang, they lied about the reasons for their lawless zeal, and appealed to anti-Jewish sentiment. Both the multitude and the magistrates join in the persecution, and Paul and Silas land in jail,—what became of Timothy and Luke is not recorded.

It was the strangest night that old jail ever saw!

In prison, Acts 16. 25–34. Midnight worship. The jailer and his household saved.

Night and day were alike to Paul and Silas in the dark hole in which they were incarcerated. Their hearts were apparently all sunshine,—what matter if their feet were in stocks! Inward joy was superior to outward suffering, and as they could not sleep they voiced it in prayer and praise.

We are not told what they prayed for, but the earthquake was not a mere coincidence. Ordinary earthquakes do not loosen a prisoner's fetters.

It was fear, terror, that made this heathen cry respectfully, "Sirs, what must I do to be saved?"—a question that has been repeated all these centuries with evangelical meaning, and one which every man should ask for himself. Even if the panic-stricken jailer was only asking for deliverance from a dangerous situation, he was in the path that led to eternal salvation.

Paul's reply gives the kernel of the way of salvation in a few words. Of course it was necessary to explain and expound at greater length (32) before the man could have an intelligent faith in Lord Jesus. The proof that he got it is in the results. This hard-boiled official, who earlier in the evening had treated the party brutally, now tenderly bathed their wounds, and entertained them kindly in his house, and received baptism instantly, "overjoyed like all his household at having believed in God" (Moffatt).

The jailer is the first recorded case of conversion of a roughneck, unprepared person. It needed an earthquake to

shake him out of his paganism, since the singing did not waken him. It happened suddenly. Many decisions must be made suddenly, if ever. But though beginning so suddenly, this man immediately devoted time and thought to learn more of the gospel, and he began to live it out.

Paul's reply contains the essential truth of salvation. It points to Lord Jesus,—not to the church, not to a creed, not to any rite or sacrament. It calls for trust in him,—the same trust and love that you give your parents, your husband or wife, but focused and resting upon a different person.

Individual responsibility.

The teacher should not miss the grand chance to explain the way of salvation to his scholars as it is seen in flesh and blood in this lesson. Make the whole incident real, living! Visualize Paul and the jailer, and make the spiritual teaching so plain that not a single scholar shall be in doubt or be indifferent to the exhortation, "Believe on the Lord Jesus Christ, and thou shalt be saved!"

But don't let any scholar think he must wait for an earthquake before he decides for Christ!

Further, let scholars remember that converts did not stand off alone, but came together in a church organization. See what a mighty force the church has since grown to be in Europe!

Rejoice always! Philippians 4. 4–7.

Some choice exhortations addressed to the church of his deep love and affection. The epistle contains no reproof and little of warning.

It has been called the epistle of Christian joy.

Note the apostle's motive and watchword: "The Lord is at hand!" That is, either near by or near in time,—his soon coming again. Both may be true.

Golden Memory Text—Rejoice in the Lord always! Again I will say, Rejoice! Philippians 4. 4.

October 18, 1931
Paul in Thessalonica and Berea

Acts 17. 1–11; 1 Thessalonians 2. 1–12

Paul's strategy in pushing his missionary campaign into new territory at this time seems to have been—to head for large towns where there was a synagogue, to approach Jews first of all with the gospel, to attend the synagogue on the sabbath day, to base his testimony on the Scriptures. In other words, he followed the line of largest promise in order to gain a foothold.

Today's lesson is a flashlight upon his message and methods in two towns in Greece, with the results attained.

Biblical preaching.

At Thessalonica (modern Saloniki) Paul reasoned (argued) with the Jews out of the Scriptures, explaining and quoting passages (2, 3). His line of reasoning was: (1) According to prophecy, Messiah must suffer and rise again from the dead; (2) Jesus of Nazareth fulfilled the Messianic conditions; (3) therefore Jesus of Nazareth is Messiah.

Do not miss the importance of Paul's testimony here! Paul was one of the best educated and keenest minds in Jewry. He lived through the events he discussed. His Jewish hearers would also be familiar with the facts of history. And Paul identified the historic person Jesus of Nazareth with Messiah, and so far as we know the Jews did not deny the facts or confute his arguments.

"The revelation of Paul's method in Thessalonica is that the true understanding of the O. T. Scriptures must issue in proof of the Messiahship of Jesus" (G. Campbell Morgan).

At Berea the attitude of the Jews was unusually favorable, in that they readily (eagerly) received Paul's testimony, and searched the Scriptures daily to check up on Paul. By this open-minded, systematic, definite study they became model Bible students, and have had millions of Sunday school descendants in the Berean Bands.

Those first converts to Christianity, then, were by no means credulous, but examined the proofs and facts. They had just as keen minds as men and women in Christian and non-Christian lands today.

Its results.

At Thessalonica first impressions were favorable. Some Jews believed, and many Greeks, both men and women. We shall meet some of them later (19. 29; 20. 4).

Scholars think Paul must have spent several months there. So successful was he that the orthodox Jews were moved with zeal against him, so they engineered a riot by the riff-raff, and preferred charges that were not true, and yet were true. Much can be learned of the Thessalonian converts by reading the two epistles addressed to them later.

At Berea the studious search of the Scriptures persuaded many Jews that Paul was right. Many Greeks also became Christians.

What would be our estimate of a city today if, when revival meetings were held there and a number of people converted to Christ, it was possible for opponents to gather a crowd of roughnecks and loafers and start a riot? Do the forces of righteousness or of the underworld rule in your city?

Reminiscences of Thessalonica, 1 Thessalonians 2. 1–12.

Visualize Paul as he writes or dictates our lesson portion! Its background seems to be that the orthodox Jews at Thessalonica had kept up their attack on Paul's courage and straightforwardness, his character and motives, his ministry and attitude to his converts. He resents these unjust charges. He is so sure of his standing before God and them that he does not wilt under criticism and false insinuation, but proceeds to defend himself in no uncertain terms.

Most teachers will probably find that the easiest way to teach the lesson is by a verse-by-verse exposition and application.

Verses 1 and 2. Recalling his experiences at Philippi and Thessalonica. His success and boldness in God.

Verses 3–6. His faithfulness. What his conduct and ministry were, and what they were not. Faults and vices of teachers of other cults into which he might have fallen, but didn't. Bold appeal to them and to God as witnesses.

Verses 7 and 8. His tenderness. A picture of Paul that we do not get in Luke's narrative. Motherly devotion, to the point of self-sacrifice.

Verses 9–12. His industry, his holy and upright and blameless relations with his converts. Renewed appeal to them and to God as witnesses. Fatherly fidelity. The climax,—a high ideal,—to walk worthy of God.

Have we the approval of God, who tests our hearts (4)?

Golden Memory Text—Open thou mine eyes that I may behold wondrous things out of thy law! Psalm 119. 18.

October 25, 1931

Paul in Corinth

Acts 18. 1–11

The beginning of the New Testament.

When Paul was chased out of Berea he left Silas and Timothy there, and himself went to Athens, sending back word to his two partners to follow with all speed (17. 14, 15). Luke, the fourth member of the party, had apparently been left at Philippi, as the last "we" for the present occurs at 16. 16 (see again at 20. 5, 6).

From Athens Paul, who believed in evangelizing the cities rather than the country, went to Corinth, a large commercial center, and soon Silas and Timothy joined him (18. 1, 5). Their report of conditions in the Macedonian churches, and a gift of money they brought him (2 Corinthians 11. 9, etc.), cheered Paul so much after the hard luck he had had ever since landing in Europe, that he sat down immediately and wrote a letter which we know as the First Epistle to the Thessalonians. See 1 Thessalonians 3. 6: "But when Timothy reached me A MOMENT AGO on his return from you, . . ." (Moffatt), or as otherwise translated, "JUST A MINUTE AGO."

If "lately come from Italy" (2) relates to the edict of Emperor Claudius expelling Jews from Rome, which edict was issued early in A. D. 52, Christ had died and risen about twenty years before this, but none of the New Testament books had as yet been composed. ☞ This was probably the beginning of the New Testament writings.

What an historic event! Philadelphia is famous as the birthplace of the Declaration of Independence, and Runnymede as the place where King John signed Magna Carta. But what are these documents compared with the New Testament? How much honor we should give to Corinth as the birthplace of the New Testament!

First Thessalonians was soon followed by Second Thessalonians. Romans was also written from Corinth, but some years later.

The church in Corinth.

The church in Corinth was Paul's most successful venture hitherto. He not only established it, but he spent 18 months building it up. What kind of people the members had been is seen in 1 Corinthians 6. 9–11. What power the gospel had in that heathen cesspool! It has the same power still.

For the first time we have details telling how Paul found a boarding place, and supported himself by working at his trade during the week, while reasoning (arguing and discussing) in the synagogue every sabbath. For Paul did not come with loud-sounding slogans about "Capturing Corinth for Christ," but with the implements of his trade in his hand, and probably boarding in some back street in the Jews' quarter. After Silas and Timothy arrived with the gift from Thessalonica Paul was able to give all his time and strength to evangelizing and teaching.

The way the split came and Paul started meetings next door to the synagogue is quite human and true to common experience.

Verses 9, 10 seem to imply that Paul feared further hostility, but the Lord knew the city better than he did. He had now gone beyond the geographical limits of the vision at Troas (16. 9), but this vision assured him he was in God's path for him, and Christ was with him.

If God had "much people" in that wicked heathen city of Corinth, not yet saved but who would be saved if Paul held on (A. T. Robertson), what can we say of Tokyo, Peking, Calcutta, and thousands of heathen cities the world over that have not yet been evangelized? What hope and inspiration are here for a Christian worker in a great city given over to corruption!

Golden Memory Text—Now abideth faith, hope, charity, these three: but the greatest of these is charity! 1 Corinthians 13. 13.

CHRISTIAN ENDEAVOR TOPICS—OCTOBER, 1931

Mrs. Ida Q. Moulton

What Jesus Teaches about Obedience

Matthew 7. 20–27. October 4, 1931

When Christ commanded the ten lepers, "Go, show yourselves to the priests," they might have said:

"What good is that going to do us? Those priests have seen us many times."

But the lepers started off, and the leprosy left them. As they went they were healed.

When he said to the palsied man, "Take up thy bed and walk," the man might have said:

"Do you think if I could have rolled up that bed I would have been brought here and let down through the roof? I haven't the power."

But he arose, and the power came to him.

We receive power in the act of obedience. Furthermore, blessings follow obedience as surely as night follows day.

* * *

A recent writer puts into the mouth of one of his characters, a self-willed girl whose life had become enriched and beautiful by love, the following words in explanation of the power her love had over her:

"Well, you see, I love him, and so he can do anything he likes to me and it will all be done in love!"

Hath not my Saviour said: "If ye keep my commandments ye shall abide in my love"?

* * *

As in some parts of the world the cold is so intense that the mercury freezes and the registering of temperature ceases, so with conscience, the great separator between obedience and disobedience. We can go so far in disobedience that conscience ceases to register disapproval, for itself is frozen and powerless.

* * *

When one of Australia's sweetest songbirds was located near a sawmill it soon picked up the sound of the filing saws and intermingled its splendid music with the most distressing discords.

The Orientals say: "Grapes become purple by looking at one another."

We sometimes are presumptuous enough to think that we can walk with the disobedient and not suffer for it. One in whom wisdom dwelt said:

EVANGELICAL SCHOOL OF T

"He that walketh with wise men shall be wise, but a companion of fools shall be destroyed."

If it is our desire to be obedient, let us seek the companionship of the obedient and with them "eat . . . the good of the land"!

What is Expected of Us as Good Citizens?

Romans 13. 1–7. October 11, 1931

Said a tourist: "As I was passing a schoolhouse on a bright sunshiny day I noticed a lad lowering the flag. I asked him for the reason, and this was his reply:

"'Charlie has told a lie, and the flag has to come down, for Old Glory stands for truth, and must not wave over a school with a liar within.'"

* * *

In the public schools in Switzerland each student repeats daily this patriotic slogan:

"My duty is to obey and work for God and my native land."

Since order is heaven's first law, and civil government a divine institution, do you think such lawlessness as exists today could be possible if God was put first?

* * *

A good citizen says:

There are three things to cherish,—virtue, goodness and truth;

Three things to love,—peace, courage and honor;

Three things to govern,—temper, tongue and conduct;

Three things to hate,—lawlessness, injustice and disloyalty;

Three things to teach,—honesty, industry and obedience to law;

Three things to avoid,—idleness, quarreling and deception;

Three things to wish for,—health, friends and righteous judgments;

Three things to delight in,—integrity, freedom and truth;

Three things to cultivate,—good people, good books and good will to all men.

* * *

A good citizen will—

G—overn his own household well;
O—bserve and seek to relieve the needs of his own community;
O—bey the law, regardless of his own personal opinions;
D—emand and vote for honest office-holders;
C—onduct a warfare against every unlawful resort that comes to his knowledge;
I—nform himself through membership in a civic organization as to what is going on behind the scenes;
T—olerate the different religious beliefs of others;
I—dentify himself with some one church of his community through membership;
Z—ealously expose bribe-taking officials;
E—ncourage every effort for the uplift of humanity;
N—ot seek or buy special privileges that evade the law; and
S—eek first a citizenship in heaven.

How to Answer Wet Arguments

1 Timothy 1. 8–11. October 18, 1931

The church has been a sleeping giant, but the wets have prodded it into action and found it yet interested in getting people into heaven and equally enthusiastic over ridding earth of its patches of perdition. Yes, the sleeping giant has been aroused, and the wets awoke it!

An overwhelming majority of the people of this state are dry, personally and politically.—Governor Dan Moody of Texas.

After its years of trial prohibition is not a failure. It is the people who have neglected to correspond with it who are the failures.—Henry Ford.

Social workers tell realistic stories regarding changes in family life through the effects of the Amendment.

* * *

Here is a report of an actual conversation between a brewer and a distiller.

Said the brewer: "Then you distillers agree with me that ultimately the saloon will come back? That's what I want to know."

Replied the distiller: "That is to be held in the background. If we are wise we will damn the saloon and tell folks that we don't want it to come back. That will keep them quiet while we work toward re-establishment, but you beer men haven't sense enough to know that the whole thing has to be worked out gradually. Many old beer-soaks are saying the saloon will never return again. Why? Because they know that to advocate the saloon would be suicidal. That's something you brewers have got to learn. It can't be done in a minute."

Show the wets the sorry plight Canada is in under its supposedly government control!

Bootlegging increased 111% in the first year of government control.—Saskatchewan Liquor Board.

If all the drunks were arrested there would be no room for them in Canada's jails.—Police Commissioner of Manitoba.

Drunkenness among women has increased 53% since government control.—"Montreal Star."

Since the opening of the beer parlors the sales of hard liquor has exceeded 50%.—British Columbia Liquor Board.

The seven provinces having government control with a population of 10,000,000 spend $160,000,000 a year for liquor.—Seven Liquor Control Boards.

* * *

Said the late Theodore Roosevelt, holding up a glass of beer and looking through the amber-hued liquid:

"There's not a thought in a hogshead of beer. There's not an idea in a whole brewery. It stupifies without invigorating, and its effect upon the brain is to stagnate thought."

It has been established by the Carnegie Institution that even slight quantities of alcohol in a beverage harms the finer workings of the thinking brain.

A train might be crowded with delegates going to an anti-prohibition convention, but they would mob the engineer who dared to take a drink while drawing his precious (?) human freight.

How is Our Country Helping or Hindering the Spiritual Growth of Other Countries?

Acts 13. 1–3; James 4. 1–3. October 25, 1931

An aid in spiritualizing a country is in teaching the value of human life. In 1850 you could buy a man in the Fiji Islands for $7, butcher him and eat him without even public remonstrance. Today the Bible is in nearly every house, and on Sunday nine-tenths of the people may be found assembled in the churches for public worship.

* * *

All our converts, writes a missionary to the Fijians, are drawn from the ranks of naked, dirty, and savage cannibals. They are now transformed, clean, and clothed. The family altar is in every church member's home. Still from these lovely and lonely islands deputa-

tions of natives come to our station beseeching a white teacher to give them new ideals for living.

* * *

For over 100 years our country has been interpreting Christ to other nations through medical missions. No other agency is so helpful and far-reaching spiritually as the mission hospital.

A few years ago a missionary entered a Persian town and found women and children eating and smoking opium, saying among themselves that opium-smoking is incurable.

Now they say: "If any one wants to give it up, it can be cured. The Christians have something for it."

"No one but Christ is seriously bidding for the heart of the world."

* * *

We help other nations by—

H—elping them develop their own resources;

E—xpressions of good will, such as the exchange of gifts between Mexico and Japan with the United States;

L—istening courteously to the explanation of another country's religion and customs;

P—utting another country's language into book form.

We—

H—inder by sending intoxicating liquor to them. Drink and progress clash;

I —ntroducing distorted ideas of Christianity through our movie films;

N—ation caricaturing nation;

D—ominating over them through our methods, regardless of long established customs;

E—xploiting their economic industries and resources; and by our

R—eligious and denominational differences.

SELECTED THOUGHTS FOR THE QUIET HOUR—OCTOBER, 1931

THURSDAY, 1st. *The day is thine, the night also is thine! Thou hast prepared the light and the sun! Psalm 74. 16*

The day is thine: why should it be
Defiled by aught that grieveth thee?
Vouchsafe, O Lord, I humbly pray,
To keep me without sin this day!

—R. F. Pechey.

FRIDAY, 2nd. *Brethren, ye have been called unto liberty! Galatians 5. 13.*

The liberty referred to is primarily from the obligation of rights and ceremonies. But this passage deals also with a liberty that concerns every part of our lives. What is this liberty? It is freedom from the power of sin, so that no besetting sin should have dominion over us. Scriptural exhortations to holiness would mock us if it were not possible to have deliverance from the power of sin.—Prebendary Hinde.

SATURDAY, 3rd. *Rejoice in the Lord alway! And again I say, Rejoice! Philippians 4. 4.*

It is the Lord who gives us the right to enjoy all the works of God, because he is the real interpretation of God. And if you believe in Jesus Christ at all you have a right to enjoy nature, and to enjoy the men and women for whom he thought it worthwhile to die, and for whom he thinks it worthwhile to live to make intercession for them.—T. R. Glover.

SUNDAY, 4th. *The Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased! Luke 3. 22.*

When the Spirit came upon Jesus Christ he came not as fire, but as a dove. When he came upon the disciples he came not as a dove, but as fire. In Christ there was no darkness to illuminate, there was no sin to purge, no chaff to winnow, and as a dove he found his home in the heart of Jesus. But when he comes to us he is to come as wind to winnow, and as fire to burn, and there is a great work of purification to be done before he can dwell in our hearts as the dove.—Samuel Chadwick.

MONDAY, 5th. *I rejoiced greatly that I found of thy children walking in the truth. 2 John 4.*

Sooner or later fundamental errors of belief must reproduce themselves in practice.—Borden P. Bowne.

TUESDAY, 6th. *Fret not! Psalm 37. 1.*

Our actual troubles are generally bearable. It is those that never happen which take the buoyancy out of life.—Dean Inge.

WEDNESDAY, 7th. *We know not what we should pray for as we ought. Romans 8. 26.*

Powerful prayer begins with the confession of our ignorance. We have prayed so often that I fear it becomes far too easy: we think we are praying when there is little real prayer. If we are to be praying new prayers, rising higher into the wishes of God, we must begin to feel our ignorance, because then we should feel our dependence upon him.—Andrew Murray.

THURSDAY, 8th. *Come, now, and let us reason together, saith the Lord. Isaiah 1. 18.*

Half the battle of a man's life is won when he sits down and counts the cost. Sin will keep a man from that, by hook or crook.—George H. Morrison.

FRIDAY, 9th. *If our heart condemn us God is greater than our heart, and knoweth all things. 1 John 3. 20.*

Your Father knoweth all the troops of fears
That lurk within his children's trembling hearts,—
Fears of their weakness, mourned with bitter tears;
Fear lest they should not fear sin's hidden darts:—
And how to give the strength that mighty groweth
Your Father knoweth!

—Frank J. Exley.

SATURDAY, 10th. *Of his fulness have we all received, and grace for grace. John 1. 16.*

It was "received." All grace is a gift. Out of its fulness let us receive plenitude of power, of love, of wisdom! From this abundance we may supply every spiritual want.

SUNDAY, 11th. *Of his fulness have we all received, and grace for grace. John 1. 16.*

The gifts of Christ all are cumulative. His grace once given brings more grace. If we do a kindness today we shall find it easier to do another tomorrow. The word of witness for Christ once spoken begets a readiness to speak another. This is the principle of cumulative grace.—W. S. Bruce.

MONDAY, 12th. *Be ye angry and sin not! Ephesians 4. 26.*

Our anger reveals our character. What is the quality of our anger? What kindles it? Is it incited by our own wrongs, or by the wrongs of another?

Is it set on fire by self-indulgence or by a noble sympathy?—J. H. Jowett.

TUESDAY, 13th. *Now when they perceived the boldness of Peter and John . . . they took knowledge of them that they had been with Jesus. Acts 4. 13.*

You can take nothing greater to the heathen world than the impress of the love of God upon your own character. That is the universal language.—Henry Drummond.

WEDNESDAY, 14th. *Ask, and ye shall receive, that your joy may be full! John 16. 24.*

Prayer has its joys as well as its pains. But as it is the Holy Ghost who alone can lead us deep enough into prayer to know its pains, its agonies, its tears, so it is the Holy Spirit who alone can discover to us its ineffable joys, and lead us with gladness to draw water out of the wells of salvation.—G. H. C. MacGregor.

THURSDAY, 15th. *The love of Christ, which passeth knowledge. Ephesians 3. 19.*

My whole hope is in the stooping love of God, and I can say with Cowper that ever since I realized what God did for me in Christ, "Redeeming love has been my theme, and shall be till I die."—J. D. Jones.

FRIDAY, 16th. *Joseph, who was sold for a servant; whose feet they hurt with fetters; he was laid in iron until the time that his word came, the word of the Lord tried him. Psalm 105. 17–19.*

In the dark, imprisoned, fettered,
Bearing hate, malignant shame:
AFTERWARD—divine fulfillment
Of a very gracious purpose
For the glory of his name!

SATURDAY, 17th. *Say ye to the righteous that it shall be well with him! Isaiah 3. 10.*

Beloved, if thou canst not see it let God's word stand thee in stead of sight! Yea, believe it on divine authority more confidently than if thine eyes and thy feelings told it to thee! Whom God blesses is blest indeed, and what his lip declares is truth most sure and steadfast.—C. H. Spurgeon.

SUNDAY, 18th. *Therefore being justified by faith we have peace with God through our Lord Jesus Christ! Romans 5. 1.*

We may say there are two conceivable ways to have peace with God. It is conceivable to have peace with God through our worthiness, and it is conceivable and also practicable to have peace with God through our Lord Jesus Christ, though we be unworthy. Then let us have peace with him, although so unworthy, through our Lord Jesus Christ!—John Broadus.

MONDAY, 19th. *Nay, in all these things we are more than conquerors through him that loved us! Romans 8. 37.*

"More than conquerors" means not only to win your battle and save your territory, but to do honor to your Captain and your God, to be a credit to your cause, and so to acquit yourself in the campaign that God shall be glorified.—A. B. Simpson.

TUESDAY, 20th. *Blessed is he whose transgression is forgiven! Psalm 32. 1.*

Do not ever come to think of forgiveness as a little or light thing! It comes to us at no less cost than the shame and agony of our Lord and Saviour. It is God's unspeakable gift.—Mark Guy Pearse.

WEDNESDAY, 21st. *Satan hath desired to have you. . . . But I have prayed for thee. Luke 22. 31, 32.*

Therefore a man ought to fortify his life at least once a day if he is going to win the battle. Also it ought to be unhurried time. Oh, how much we need that! It takes time to be spiritual, it doesn't happen.—John R. Mott.

THURSDAY, 22nd. *Moreover, when ye fast be not . . . of a sad countenance! Matthew 6. 16.*

Tears of sorrow may flow and the voice may tremble because of sincere humility, but we remember the cross, and we hear the Christ calling, "Come unto me," and that unfailing and loving mercy makes us glad even as we lament. We realize the burden of sin, but we realize also the assurance, "He is faithful and just to forgive."—Floyd W. Tomkins.

FRIDAY, 23rd. *They looked unto him and were lightened, and their faces were not ashamed. Psalm 34. 5.*

I asked the roses as they grew
Richer and lovelier in their hue,
What made their tints so rich and bright.
They answered, "Looking toward the light!"

SATURDAY, 24th. *Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith! Hebrews 12. 1.*

Every man's course lies straight before him. It has its windings, and its ups and downs, but it also has its end. Let us know it and run the race with patience!—W. S. Bruce.

SUNDAY, 25th. *Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you! Ephesians 4. 32.*

It is when we are friendly, tolerant, when we love one another, when we practise the Golden Rule, that the sunrise of God's gracious presence shows on the horizon. God is never far away when men are at peace one with another.—James I. Vance.

MONDAY, 26th. *I will lift up mine eyes unto the hills. Psalm 121. 1.*

The soul that knows no hills is sure to be oppressed with the monotony of the road. The inspiration to do little things comes from the presence of big things. A noble companionship glorifies the dingiest road. And what if that companion be God?—J. H. Jowett.

TUESDAY, 27th. *And he shall put his hand upon the head of the burnt-offering, and it shall be accepted for him to make atonement for him. Leviticus 1. 4.*

Believer, do you remember that rapturous day when you first realized pardon through Jesus the sin-bearer? Can you not make glad confession, and join with the writer in saying, "My soul recalls her day of deliverance with delight?"—C. H. Spurgeon.

WEDNESDAY, 28th. *Brethren, pray for us! 1 Thessalonians 5. 25.*

If your minister is to work effectively you must pray for him during the week. His success is your concern even more than his; for if he preaches effectively it will enlarge your knowledge of God, enable you to apprehend God's will more clearly, open up to you new fountains of spiritual strength.—R. W. Dale.

THURSDAY, 29th. *Let love be without dissimulation. Romans 12. 9.*

It must be genuine, coming from a sincere heart. We might draw an illustration from money. A check may be given when there is no money in the bank to pay it. Or it may have a forged signature. Or it may be on a bank where the giver of the check has no account. So love may be pretended when there is no heart back of it. Or it may be a bad affection, unworthy and impure. Or it may speak many

words which mean nothing.—Floyd W. Tomkins.

FRIDAY, 30th. *Send portions to them for whom nothing is prepared! Nehemiah 8. 10.*

How many there are on every side for whom nothing is prepared! Let us find out some sad and needy heart for whom there is no one else to think or care! Let us pray for some one that has none to pray for him!—A. B. Simpson.

SATURDAY, 31st. *Be of good cheer, Paul! Acts 23. 11.*

Paul was a good soldier of Jesus Christ. Soldiers, however brave, need cheer, and God is the one to do it!—J. Hardwick.

BIBLE NOTES FOR DAILY DEVOTIONS—OCTOBER, 1931

President W. Douglas Mackenzie, D.D., Hartford, Conn.

MEDITATIONS IN MARK

Thursday, 1st. Mark 6. 1–6.

1. The three Gospels (see Luke 4. 16–30 and Matthew 13. 54–58) set this incident at different dates in the ministry of our Lord. Mark records it at the height of his popularity. All Galilee has been aroused to recognize in him a personality of distinctive and superhuman quality. They do not, indeed, understand him and his mission, but they are excited by strange hopes and are expecting the speedy fulfillment of national religious dreams. When, according to Mark, Jesus pays a visit to Nazareth his former neighbors are aroused to intense curiosity.

2. As usual, we have only a skeleton account of a number of days of intercourse between the Master and the people among whom his life had been spent. They were astounded as they saw the former carpenter engaged in teaching and healing. Always that note of authority rang in his voice. Always his words of truth and his words of command to the sick were irresistible. He was not as other men in his "wisdom" and his "power." That they were "offended" means that they were both intellectually perplexed and morally resentful.

3. And Jesus also had a twofold attitude towards them. With keen irony he reminds himself and them that all prophets are rejected by their relations. And yet, as he afresh considers what he has to give and they are rejecting, he is amazed at their unbelief. For he always looks at the refusal to have faith as both natural and unnatural. Even when the spirit is willing the flesh is weak. There is a war in every breast in Nazareth about Jesus as there is today in every community where his gospel is preached.

O Lord of an infinite patience, grant us hearts attuned by thy Spirit to receive thy truth, even thyself, to our faith and love! Amen.

Friday, 2nd. Mark 6. 7–13.

1. A third time, as Mark records his movements, Jesus went on a tour of Galilean villages. But this time he acts as if he felt that a crisis in his ministry was at hand. He had to reckon with more and more determined hostility from religious leaders, apparently incited and organized from Jerusalem. His experiences at Nazareth had accentuated the fact that he need not expect the scribes, or even the common people who "heard him gladly," to understand and accept him as the supreme messenger of Jehovah before whom all other authorities past or present must give way. That really tremendous claim, inherent in all he said and did, would be repudiated.

2. Hence a new tone of urgency appears alike in his word and his methods of work. For one thing, to insure that all Jewry should hear his message he sends out the Twelve in pairs to cover a wide territory. He has now given them a good many months of training. Their personal equipment, reduced to a minimum, their personal relations in each village center, must bear witness to the extreme importance of their message. People will surely pay heed to men who appear in the name of the now far-famed Jesus of Capernaum.

3. It is impossible for the apostles of Christ today to reproduce the outward details and forms of procedure of that original missionary band. But in no age or country can his gospel prevail unless their whole bearing and spirit, as well as the substance of their preaching, prove that his ministers are delivering his own message, and that life and death depend on how men receive it.

O Father of all mercies, we pray that men everywhere may soon hear of Christ Jesus, the Saviour of all, and that their hearts may be open to thy grace! In his name. Amen.

Saturday, 3rd. Mark 6. 17–29.

1. In order to account for Herod's alarm about Jesus (Mark 6. 14–16) our evangelist reverses the order of events and tells in thrilling detail the judicial murder of John the Baptist, which Matthew and Luke describe in a compressed manner. The story begins with Herod's own evil conscience. In marrying his half-brother's wife he knew that he was breaking the law. His guilt was turned into fear when he heard that John was rousing public resentment by denouncing him. But his fear was a double one. There was danger in the anger of public opinion against himself, and it was equally dangerous to put the prophet to death. But Herodias was determined in her rage to find some way of making Herod murder the man who had exposed her shame to the contempt of the whole people.

2. Partly to please her and also to keep John quiet he cast him into a dungeon. He was in a horrible state of mind,—admiring the prophet, feeling the truth he proclaimed, yet unable to break his relations with Herodias. She waited her chance, and at last forced the king's hand at that great banquet in the presence of the leading men of the realm: she used their daughter, she confused his sense of honor, she secured the instant execution of the one man she feared and hated most in all the world.

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

3. When the bloody head had been carried to Herodias by the young girl's own hands; when the banquet had broken up with head-shakings of horror and dismay; when later the disciples of John had been allowed to take his body for honorable burial, only one soul was at rest. All others but John himself were left in various forms and degrees of storm and grief and despair.

Almighty and all wise art thou, O God, and unto thee alone can thy children look for the destruction of evil and the establishment of righteousness in our world, through Christ our Lord! Amen.

Sunday, 4th. Mark 6. 14–16.

1. A new danger for Jesus and his mission arose from his increasing fame. As the result of his own tours in Galilee and that of his twelve special messengers people were everywhere asking who this might be. Opinion was divided. Readers of ancient prophecies debated whether he was not the Elijah who was to be the forerunner of the Messiah (Malachi 4. 5), or one of the other great prophets. Some suggested that as he could raise people from the dead perhaps he was John the Baptist himself come to life again. These disputes even reached the court of Herod, whom Mark calls the "king," and the various popular opinions were discussed openly before Herod himself.

2. And Herod was once more in twofold trouble. On the one hand, he had among his subjects a person who was mightier than he, one whose name could not be discussed without naming God and his relations with Israel and the rulers of this world. On the other hand, his guilty conscience was not dead. When he heard that Jesus like John spoke about a kingdom, and that some thought he was John restored to life, his fear shouted, "Yes! It must be John!"

3. And all this makes the work of Jesus more difficult. If Herod should be roused to action, what could Jesus do? The greater the impression made by his own words and work, the more was he in danger of seeing it all ruined. His next movements are guided by that fact.

Almighty and all-merciful God, who rulest the hearts of all princes and governors, grant we beseech that they may all become subjects of Jesus Christ! In his name. Amen.

Monday, 5th. Mark 6. 30–34.

1. Two by two from different directions the Twelve gathered around Jesus. We do not know how many weeks they had been away from him, nor where it was that they met again. Probably it was at or near Capernaum. The one thing which seemed most necessary was rest in some quiet spot where he could hear their reports and go deep with them into their varied experiences as missionaries of the gospel.

2. But his plan for getting away from the crowds was defeated by the determination of the people to be near him. For when they saw the direction of his boat they hurried around the north end of the lake and were waiting for him, no doubt in largely increased numbers, at his landing place. What impressed his disciples in his attitude, as Peter seemed to have remembered it all, was that instead of being indignant or resentful he looked from the boat at the excited throng with sheer pity. His majesty is revealed in his kind and sympathetic understanding.

3. Probably those tired men watched him. Expecting, human-like, words of impatience, they heard him echo the thrilling words of Jehovah (Ezekiel 34. 7–16). Perhaps he whispered aloud, "Behold, I myself, even I, will search for my sheep and will seek them out . . . among the sheep that are scattered abroad." Broken sentences he uttered from a passage some of them knew by heart. They were learning to see in Jesus the revelation of the infinite patience of the heart of God.

O shepherd of the human race, we are all like scattered and lost sheep until we discover thy care and most patient love through Jesus Christ, shepherd and ruler of our souls!

Tuesday, 6th. Mark 6. 35–44; 8. 1–10.

1. There are undoubtedly great difficulties to be encountered in considering the various stories of feeding the multitudes in the other three Gospels as well as in Mark. The first point to emphasize is that they form part of the picture of the Lord Jesus Christ. He is the controller of nature as well as of the spiritual life of man. In fact, the evangelists, except perhaps Luke, would not draw a limiting contrast between the physical and the spiritual universe. The whole world is one fact under the creative direction of one God, and that creative direction is made manifest in the person of Jesus Christ.

2. Further, the attitude of Jesus toward physical evil is that it is the enemy of man. While hunger is a natural and healthful fact, when it cannot be satisfied it is classified with disease and all other dangers to life. He, therefore, as the expression of the Father's will and love, must manifest and prove the Father's rulership over all life's experiences, including even death. So mighty is his faith in his Father that he sees no limit to his grace toward human need.

3. When he lifted his eyes to heaven and brake the bread he revealed his own limitless faith in the goodness as well as the power of God. His pity for men was as deep as his faith in God was high. He embraced in the sweep of his mind all man's uttermost need and all the uttermost resources of the Father of all.

Teach us, O Lord, when we pray for daily bread to have our own hearts moved by the harrowing needs of our fellowmen, even in the spirit of Christ! In his name. Amen.

Wednesday, 7th. Mark 6. 45–56.

1. Our evangelist does not explain why Jesus suddenly changed his plan. Nor does he tell anything of the address which he made to the crowds as he persuaded them to go home. Nor does he say why Jesus was so careful as to send his disciples away before he dealt with the crowds. Perhaps it is best to take into account the danger, described in John 6, arising from the excited determination of the people to treat him openly as Messiah and king of Israel. For his true works' sake this false enthusiasm must be stemmed. He cannot be a king of earthly-minded folk. He has the bread of life to give, and for that they are not as yet an hungered.

2. In such a crisis he must once more be absolutely alone. He must enter into prolonged communion with his Father, must refresh his own soul by looking out over the increasing perplexities of his ministry from the divine point of view. He must ever see the kingship of heaven if he is to establish it upon earth. So he once more prays practically all night.

3. The Gospels are extraordinarily faithful and frank about the dulness of the twelve disciples. Even amid all these experiences they mistake Jesus for a phantasm as he passes them in the dim dawn of a new day. And the evangelist

records,—or was it not Peter whom Mark heard explain it by saying with bitter regret that "their hearts were hardened"? Even his miracles of grace had not revealed his real self to them. Indeed, mere miracles never open hearts. That is one of the great lessons of the Gospels.

O Lord, where we see proofs of thy power help us to see thy grace, that our trust may be not in omnipotence, but in omnipotent goodness! Amen.

Thursday, 8th. Mark 7. 1–13.

1. There is a gap here in Mark's story which must be filled up from the other Gospels. The authorities at Jerusalem are evidently more alarmed than ever not only at the popularity of Jesus, but at the real revolutionary elements in the movement which he is directing. In addition to points of attack which we have heard of before the religious leaders and teachers here deal with another departure of Jesus from conventional religious practice. In the parenthetic 3rd and 4th verses Mark describes to his Gentile readers the new point of attack.

2. The question of ceremonial cleanness or uncleanness was an important one for religious-minded Jews. There were many inevitable contacts with so-called "unclean" objects and persons which must be at once removed by various ceremonial observances. For example, they must lave themselves before they eat lest they have touched anything unclean in the ordinary course of business. And all utensils must be laved not for merely sanitary purposes, but for religious reasons. And because Jesus ignores these observances he is seen to be upsetting an important part of their religious life.

3. Jesus replies by denouncing the whole spirit of this system. This is not religion, to be attending to these technical rules. They can even use technicalities to avoid the effect of the Ten Commandments (10–13). This is to turn religiosity into hypocrisy, to confine obedience to God to mere external observances while their hearts are far from him (6).

O thou who seest our hearts, grant that the springs of life in us may be cleansed by thy Spirit! In Christ's name. Amen.

Friday, 9th. Mark 7. 14–23.

1. Following his severe rebuke of the responsible teachers who were so grievously misleading the people Jesus took this occasion to drive the lesson home to the general multitude, and then to his own inner circle of disciples. It was an opportunity for deepening that revolt against unreal religiosity, against mere ceremonial piety, which it was his mission to carry out. He therefore calls back the crowd, which had moved away as the authorities from Jerusalem carried on their discussions with him, and explains the matter to them.

2. What is it that renders a man unclean before God? That is the problem which their traditional teaching had obscured. Brought up from childhood to associate uncleanness before God with outward forms and rituals, they had never faced the real question. How can eating certain kinds of food or any food in certain ways affect a man's relations with God?

3. The question put by his disciples (17) proves how complete a revolution of thought was necessary. Many modern missionaries know well what a world-shaking and heart-breaking idea it is when they try to get pagan peoples to see that uncleanness of heart alone separates men from God. Jesus here explains that the really unclean things are the desires of the heart and all that comes out of them. But it needed Good Friday, and Easter, and Pentecost to make the lesson real.

O Lord of truth and holiness, we praise thee for the revelation of thy truth and holiness, and pray that in thy mercy we may be made true and holy! Amen.

Saturday, 10th. Mark 7. 24–30.

1. It is evident that Jesus was determined to find quiet and seclusion, alike from the excited crowds and the hostile authorities. He led his disciples clear out into a Gentile region and settled in a house near Tyre where he could carry on the training of the Twelve systematically and continuously. But even there news of him came, and Mark gives one striking illustration of his spirit and method. We must take the story of the Syrophœnician woman as Mark apparently intends it to be understood.

2. Jesus has already refused to ignore Jewish outcasts (publicans and sinners); he has refused to be bound by arbitrary rules about food, "making all foods clean," as Mark says, 7. 19. But Gentiles are called "dogs" by the Jews, yea, even by his own disciples. So when this pleading mother kneels before him he uses toward her not the language of his own heart. With kind eyes on her he speaks not his own, but the thought of his impatient disciples. He cannot waste his resources, he suggests, even on "pet dogs," softening the usual scornful word which they would have used. When the woman replies with ready wit his heart, already deep in sympathy with her sorrow, welcomes her mother love and her trust in himself. Only real faith, however ignorant, could have kept her at his feet. Undoubtedly his face and tone of voice contradicted his actual words.

3. Mark places this story so that we see in it how Jesus *made all* races clean. It was Peter's first lesson in the universality of the gospel, one which he found it extremely hard to learn, as the Book of the Acts and Galatians abundantly prove. But he remembered in after years this first lesson from Jesus himself, and told it in many a missionary address to reveal the heart of Jesus.

Have we realized how hard it is for our own prejudices to die? Let us pray for conquest over this foul race prejudice!

Sunday, 11th. Mark 7. 31–37.

1. Seeking for still greater privacy, Jesus led his disciples further north to Sidon, and then, avoiding Galilee, went around to the district east of the Sea of Galilee, which was mainly Gentile territory. But we know how fast news travels even without trains and telegrams. He could not get beyond the boundaries of his fame and secure that uninterrupted communion with the Twelve which was so important for the future of the gospel. For some reason Matthew (15. 29–31) omits this case, which lay before him as he worked over Mark's story. Perhaps he was afraid that the method of Jesus might encourage the idea that he worked by magic instead of by direct word of command, as he usually did.

2. We do not know why the Lord did take the man aside and used saliva as if the healing power lay there. We must remember that he hardly ever treated two cases in the same way. Always his method was adapted to the individual. He was dealing here with a man whose affliction was of a depressing type,—dull hearing and thickness of utterance,—and who was probably extremely ignorant. His actions were no doubt intended to arouse hope and a lively faith in himself.

3. Now, today, as then the same Lord deals with us all as individuals. That is

clearly one view which Mark's Gospel is calculated, perhaps intended, to create as Peter preached these stories. We can imagine how he sought to have his hearers realize that the living Lord, now unseen, would adapt his grace to all their varied needs and circumstances (cf. 1 Peter 1. 8).

Let us pray that this Lord Jesus Christ may unstop our ears to hear his word and unclose our mouths to share his love with others!

Monday, 12th. Mark 8. 1–13.

1. Many scholars believe that this story of the breaking of bread and the earlier one in 6. 30–44 are what are called doublets, that is, two different accounts of the same event which Mark found and set down quite sincerely as separate events. That is not impossible, yet there are certain interesting and significant differences between the two stories which we may well take account of.

2. In the first place, this event has its place in the ministry of Jesus in a Gentile region. He is keeping away from Jewish crowds and moving in the open spaces between certain cities of the Decapolis (7. 31). The disciples do not seem interested in the foodless condition of these people, as they had been in the similar distress of their own countrymen (6. 35, 36). It is Jesus who has the same pity for these as for the lost sheep of the house of Israel, for Gentiles as for Jews: in fact, for human beings as such. And it is he who therefore takes the first steps to relieve the distress of those ignorant and superstitious crowds who knew nothing of him except as a healer of disease.

3. Mark sets in deliberate contrast the willingness of Jesus to work any wonders for love's sake and the demand of the Pharisees that he fulfil ancient prophecy (see Joel 2. 30, 31,) by calling forth some supernatural portent from the skies. For this temptation he has nothing but deep abhorrence. It is sin to think of it and desire it. It arises from a complete misunderstanding of the character and methods of God, the almighty Father of grace and mercy.

O thou who providest all our daily mercies, deliver us from all unworthy thought of thy spirit that our faith in thy power may be faith in thy holy love! Amen.

Tuesday, 13th. Mark 8. 14–21.

1. As the kingdom of God is likened to leaven (Matthew 13. 33), so here the authority of the Pharisees and of Herod is also described as leaven. According to Mark (though Luke, 12. 1, gives the warning in another connection), Jesus uttered this sudden, brief, unexplained warning as if in connection with the feeding of the 4000, leaving the disciples to think it out. Perhaps he saw that some of their minds were confused by finding that the attitude of their rulers, both religious and political, was bitterly hostile to the claims and spirit of their new master. Were they ready to break away from the whole world in which they and all their kith and kin were reared? Questionings like these would indicate that the influence of their rulers was a force, a subtle leaven, which he must reckon with in the teaching of his disciples.

2. It is not easy to see why the disciples were rebuked for wondering about their own foodless condition when they forgot to take the usual supply of bread with them. It can hardly be that Jesus meant that when they forgot their duty he would miraculously supply the deficiency. That is not the law of the spirit!

3. However that may be, what their Lord saw was that his chosen inner circle had not yet seen into the nature of his kingdom. If Pharisees and kings could make them perplexed and afraid it proved that their faith in him was not yet clear and supreme. So it is with pain that he asks them, "Do ye not yet understand?" It needed Pentecost to open their hearts to his full glory and authority.

O Lord of mercy and of might, open our hearts and minds that we may bow our minds to the fulness of thy rule over our lives! Amen.

Wednesday, 14th. Mark 8. 22–26.

1. No sooner had Jesus crossed to the west side, his home side, of the lake than he found it necessary to take refuge once more on the east side. He seems to have felt safer or better able to do his work with the Twelve in a Gentile region. We see in these constant movements of Jesus the picture which Peter (from whom Mark got these details,) carried in his memory ever after of that divine authority and power which yet submitted itself to such harrowing experiences. His power over nature, his authority over men, were not used to deliver him from the toil, disappointment and defeat of his plans which his enemies and the misguided crowds forced upon him. Glory and pathos are both in this picture of Jesus, Son of God and Lord of men.

2. The story of this blind man, who was evidently not born blind, has some details of special interest. Jesus, when appealed to for help, took the man's hand and led him away from the village. His disciples must have gone with them, as we could not have the story before us unless they did. In a quiet place the man was healed, the Master using saliva and the touch of his fingers for the purpose. The blindness was removed gradually, darkness giving way to a dim perception of objects, and that again to clear sight even of far off objects. We can imagine the rapture of gratitude!

3. In his hunger for privacy, which only mercy could counteract, Jesus sent the man away to his home. He must not return to the village where they met and where Jesus was apparently desirous of staying, unknown and at his most essential task. It is a new kind of majesty which is founding an eternal kingdom by escaping crowds and popular applause.

Lord of all light, deliver us from hardness of heart that we may see thy truth clearly! Amen.

Thursday, 15th. Mark 8. 27–30.

1. In leisurely fashion their Lord led the Twelve northward once more, spending whole days in discussion about the kingdom. As the truth sank deeper into their minds the decisive hour came when they must commit themselves to a deeper consecration to him. He leads up to it in a conversation as to what people in general thought of him. He knew, and he had intended, that this question should be asked on all hands. His mission could not be fulfilled unless his standing and credentials were known. And there had been diverse opinions on that subject. Many were agreed that he was a messenger from God, and sought to identify him with some well known figure of the past. But evidently his whole policy and manner of life had destroyed any idea that he could be more than "one of the prophets."

2. Suddenly, abruptly, it would seem, he looked at his disciples with intensity of regard. For him that was a crucial hour. His whole future plans de-

pended on the answer to his question, "Whom say ye that I am?" Had they overcome the difficulties? Had they begun to see in him that which his personal bearing suggested but which contradicted popular ideas of the kingship of God?

3. The answer was the beginning of Christianity as a fact in the lives of men, the foundation of the new community, the church of God: "Thou art the Christ!" Peter seems to have kept out of his mission addresses what Matthew records of the supreme joy of Jesus, because it contained the highest praise of Peter himself. He spoke for the whole group, of course, and Jesus the Christ now saw in them and their faith in him the rock on which he could build the house eternal, the temple of God.

We thank thee, we praise thee, O thou Son of God and living Christ, that thou hast become our Saviour and Lord! Amen.

Friday, 16th. Mark 8. 31–33.

1. The Jews, who expected a Messiah, a mighty messenger and representative of God, could not of course conceive of him as anything but the irresistible one, the conqueror and lord of all men. The kingdom of God was to be established by physical force. The disciples of Jesus naturally held that view and thus created one of the greatest of the numberless difficulties of Jesus. A new view of the moral universe, of the character of God (nothing less than that!), had to be given to these men. They had to learn that the salvation of the soul, the kingship of God, can only come through the supreme sacrifice of supreme love. And that meant that the Messiah must die.

2. But Jesus could not yet begin to instruct those men in these deep principles. He must begin with the blunt, cruel fact that he in whom they now placed so glorious a trust must be put to death by their own religious authorities. Of course he did not let them think that his execution would be the end. He would be raised from the dead.

3. Those two statements, which to us seem so obvious (thank God!), fell like a devastating shock upon their minds. Peter spoke up and reproached Jesus for so horrible a picture. They were all in utter dismay. Their minds working along the lines of human experience saw in his dreadful words only darkness, and not the light of the mind of God. They could not see the difference between the kingdom of Satan and that of the Father of Jesus Christ.

Let us pray that our minds may be truly enlightened to see and our hearts opened to receive the message of the redeeming love of God in Jesus Christ!

Saturday, 17th. Mark 8. 34 to 9. 1.

1. Jesus had said in verse 31 that it was necessary that he, even though he was the Son of man, should endure a cruel death, and he had treated the protest of Peter as the voice of Satan. In the conversations that followed he tried to make clear that awful necessity and its practical consequences for them as well as for himself. In the verses before us Mark briefly summarizes the substance of these conversations. The rest of the New Testament is the commentary on and illustration of the supreme law of life which is here accepted by the Messiah, first for himself and then applied to his disciples.

2. It is a universal law that a rational and responsible being who lives only for himself must lose the real value of life. Though he should subdue the whole world to his own pleasure and glory he would in that act kill his true self. He would be a lost soul. To die for others seems to such a man to be defeat, disgrace. He could not conceive of the Messiah on a cross: he would hold it a contradiction in terms.

3. Hence in these verses with kind sternness Jesus confronts the Twelve with their future. If they are to be members of his kingdom they must believe that his death is a glory, not a shame. The spirit of sacrifice, of the love that leads to sacrifice, of the faith that undertakes sacrifice, in a word, his spirit, must fire their hearts if he is to be their lord. A suffering Messiah must have their devotion and love.

O Lord of might and mercy, by thy Spirit lead us in our inmost desire and thought into the way of surrender to the law of limitless love! Amen.

Sunday, 18th. Mark 9. 2–8.

1. This great event in the experience of Jesus and his apostles (see John 1. 14; 2 Peter 1. 17, 18) marked a crisis in his ministry. The twelve had confessed him to be the anointed king or Messiah, and he had looked on that as marking the supreme result of his training of that inner circle of disciples. It was the rock on which all further instruction must be rested. The next crisis toward which his mind was now directed was his death. He had long known that the supreme sacrifice would be necessary. He could not abandon his mission as head of the visible kingdom of God, and the authorities at Jerusalem must either submit to him or get rid of him. He knew what they would choose.

2. Therefore, after about a week's conversation with the Twelve, trying to open their minds and remove their prejudices, he took three of them up with him to a height where he entered into still deeper communion with them and with the Father. His soul entered so deep into the glory of God's holiness and love that his whole personality became radiant (cf. Exodus 34. 29; Acts 6. 15).

3. While his disciples gazed with awe upon that spiritual light which shone on face and robes, a voice broke on the thrilling silence: "This is my beloved Son! Hear ye him!" Thus were the three caught up into that moment of open communion between Father and Son. And as he consecrated himself anew to the tragic and heavenly task of dying for Israel they were made a little more fit to be apostles of his gospel of redemption.

O thou who didst accept the offered soul of Christ by his Spirit, inspirit us to be obedient even to the uttermost! In his name. Amen.

Monday, 19th. Mark 9. 9–13.

1. It is significant that Jesus quite firmly forbade the three men who had seen those glorious events on the Mount of Transfiguration to say a word about them to any one. It would only increase the difficulties of his work if this astounding story, far greater than any miracle of healing, got about among the excited populace. The three witnesses must wait until he, Jesus, had been raised from the dead. Then this glory of transfiguration would be seen in its true spiritual significance, its glory included (as it were) in the still greater glory of the risen Christ.

2. The three disciples were naturally and deeply perplexed by his warning and its connection with his own rising from the dead. How they knew that it was actually Moses and Elijah who had talked with Jesus we are not told. But

they believed they had seen Elijah, the man whom all Jews expected to see as the forerunner of the Messiah. If Jesus was the Christ, what about that public mission of Elijah? Jesus, seeing their difficulty, told them that the forerunner had already come and been rejected. And they knew that he referred to John the Baptist (see Matthew 11. 14; 17. 13).

3. How hard it was for the disciples to grasp the idea that Jesus as the Christ would be slain and yet he himself would be raised from the dead! When we consider the evidence for the resurrection we must keep in mind these two facts, his own certainty and their extreme perplexity, in those days of his earthly ministry. That consciousness of his was a dark mystery to them which only Easter illumined.

O thou whose dearest disciples understood thee not, forgive our confusions of thought and lighten our darkness by the gift even to us of thy Holy Spirit! Amen.

Tuesday, 20th. Mark 9. 14–19.

1. There is a certain vividness in the details of this whole passage (14–29) which indicates the sharp memory of the eye-witness. We feel, not only with Jesus but with the three disciples, the measureless contrast between the heavenly scene on the Mount of Transfiguration and the sudden plunge back into the controversies, sufferings and moral confusions of the actual world in which he must go on with his work. The scribes are busy sowing doubt and discord, and the evil one is busy wrecking lives and homes.

2. From this time on it would seem that the bearing of Jesus (see Mark 10. 33) is such as to awaken awe. The crowds gather round him and salute him with reverence (see Exodus 34. 29, 30). His personality must have carried a new influence, an air of majesty, an indefinable difference which even his disciples felt.

3. And he, the lord of human destiny, comes back to the afflictions and the infidelities of men as to a personal burden. How long is this to last? How long is this patience of perfect faith amid habitual doubt to be demanded of him? How long this endurance by perfect sympathy of the sight of broken hearts, the agonies of love? This patience is a phase of his passion, this endurance a stage in his sacrifice for the universe of wrong and evil.

Let us pray that in our lives, yes, and in the whole world he may see the long and bitter travail of his soul and be satisfied!

Wednesday, 21st. Mark 9. 20–29.

1. Mark uses various words and phrases to describe the well known symptoms of epilepsy. Our hearts are moved with pity for the father who had seen his son even from a tender age become the victim of that dread affliction, as well as for the poor victim himself. But in the midst of that horror of darkness a new light in the world begins to shine. It is the glorious light of faith, that principle of life which Jesus Christ has made to be the foundation of all our experience in the midst of evil and death and sin.

2. The unhappy father cries pleadingly: "If thou canst do any thing, have compassion and help us!" The unexpected, new, creative word is uttered by Jesus: "All things are possible to him that believeth." Faith is almighty. Faith in the heart of a child engages all the power of the father. The message of love elicits trust, and then love responds royally to the trust it has created. So that father of sorrow found as he looked into the face of Jesus: "Lord, I believe: help my unbelief!"

3. All our hearts echo that most eloquent appeal. Faltering it may be, but even that feebleness wins his mercy.

O thou who holdest in thy mind all solutions of our life's problems and in thy heart the sources of inexhaustible pity, we now place ourselves in thy hands! In Christ's name. Amen.

Thursday, 22nd. Mark 9. 30–32.

1. As they walked from place to place in Galilee Jesus was seeking privacy, the twelve disciples probably aiding his purpose. For they were subdued and utterly perplexed in mind. A German scholar has said that during this last period of his ministry our Lord was mastered by the thought of his approaching death. But his disciples, witnesses of that fact, could not understand such a prospect. How could they reconcile his glorious power, his authority, his Messianic destiny, with the idea that he at 30 years of age, radiant with energy, puissant over evil in diseased minds and bodies, should be put to death?

2. And how could they reconcile his attitude in this matter, his assurance of approaching doom, with his thrilling doctrine of faith? How could they believe in victory over their own troubles if he, their lord and teacher, the Messiah of God, believed that he must endure the shame and horror of a violent death? Moreover, his words (31) indicated that it was God who was handing him, the Son of man, over to the power of his enemies. And he also spoke of being raised from the dead! Surely we can see how and why they feared (32) to ask him for a solution of these heart-rending problems.

3. Ah, but he knew it was his Father's will! He became obedient unto death, yea, the death of the cross. His consciousness moved beyond their vision in a world which he was then creating, a world of holy love for his Father and of holy love for men. Israel would slay him, but he was willing to be slain that Israel might afterward enter that new universe of divine grace.

O Lord of majesty and of sacrifice, we yield our souls to the sway of thy redeeming love! Amen.

Friday, 23rd. Mark 9. 33–37.

1. Once more Jesus is in his own home at Capernaum, and Mark gives a collection of sayings which illustrate the kind of teaching which he gave his inner circle of disciples. One of these subjects proves how hard it was for them to grasp the essential nature of the kingdom of God. We shall see later how stubborn was their idea that Jesus would establish an earthly realm in which positions of political power would be assigned by him to his favorites. The more they believed in his divine authority the more convinced they were of their own coming blaze of glory. Would Peter rule over Annas and John outclass Pilate?

2. No wonder they could not understand his persistent return to the prophecy of his death and his resurrection! No wonder he could not get them to grasp the idea of the personal rule of God of their own inmost hearts and lives! Again we see why it needed Easter and Pentecost to create for them the new universe.

3. To give their estranged minds one more rude shock he took a little boy, listening with open mouth and gleaming eyes to their talk, put his arm around the little fellow and announced that not to overrule Rome or dictate to the Sanhedrin, but to be kind and helpful to a child like that for

Jesus' sake,—that is to be a ruler in the kingdom of heaven! Does the church even today see that clearly and obey that law completely?

O God of grace, forgive our selfish ways and grant to thy church a true insight into the law of the Spirit of Christ! In his name. Amen.

Saturday, 24th. Mark 9. 38–42.

1. The whole subject of exorcism, the casting out of evil spirits, deserves and is receiving fresh study in many quarters in our day. Perhaps ere long we shall have fresh light thrown upon the phenomena described in the New Testament and many other ancient records. Here, for example, we have the curious fact that in his own lifetime some one had, apparently with success, dealt with afflicted minds in the name of Jesus. Not only his own avowed disciples or some of them could do this under his authority, but at least one outsider had such faith in him that he was successful in this work.

2. And John the disciple, a man of energetic spirit, had subdued that outsider. Already a certain group pride and exclusiveness of spirit was at work among the disciples of Jesus. How deep is sin! "He followeth not us," Mark reports as the words of John. We can hear the same words today from many Christians about other Christians.

3. Firmly the Master rebukes his eager but unintelligent followers. "Forbid him not!" John does not see that faith in Jesus ought to be welcomed by him wherever he finds it, however dim, however confused with superstition. People who befriend his disciples (41), who seek to share their faith (42), will receive their appropriate rewards from God himself, for faith in God's messenger is God's test of moral worth in every man.

Let us pray for the eye that can see the spirit of God, the faith of Christ, where it appears in human hearts!

Sunday, 25th. Mark 9. 43–50.

1. These sayings, along with verse 42, are linked together by the word translated "offence," literally to scandalize or spring a trap for one. Life is full of traps, of deceptive allurements which seem safe and promise joy, but hold disaster for the unwary and self-indulgent soul. And every member of our bodies may become an instrument of sin. The hand may be used to grasp with greed or strike in revenge. A man may choose to walk in the way of the enemies of religion and righteousness. Or we may use our eyes to see only the opportunities for self-aggrandisement or the enticements of lust.

2. How stern is the law of God which Jesus lays down! Are we all prepared to say that we are severe with ourselves as his words demand? His Oriental imagery must only incite us to examine our hearts and lives to see whether the gifts and graces of nature are used by us as the tools of sin.

3. The sternness of life implies that the final result, the destiny of life, is something definite and tremendous. "Either—or" is before us all. Either Gehenna, the horrible picture of a life that is corrupt forever, or the true life in that kingdom which is righteousness and peace and joy in the Holy Spirit. Jesus would have his disciples realize vividly and honestly these alternative destinies that they may see "Either—or," the choice of good or evil, clear before them amid the confusions of this world.

O thou faithful witness and tender Saviour, we need to know the severest truth, that we may cherish thy kindest grace!

Monday, 26th. Mark 10. 1–12.

1. When Jesus left Galilee it would seem that he had lost popularity. In Judea other crowds gathered round him, and among them were certain hostile emissaries of the Pharisaic party who habitually tried to entangle him in debate. The synoptic Gospels show how they tried to prove his dangerous radicalism in his denial of the law.

2. In these passages they try to embarrass him and perhaps lessen his influence among the people by a question on the subject of divorce. When they cite the lax law of Deuteronomy 24. 1, 2, Jesus directs them to the supreme fact described in Genesis 1. 27; 5. 2. God has created man and woman for an exclusive relationship. To make it casual and superficial and changeable is to ignore and even defy his will. That law of Moses was a mere concession which Jesus regarded as temporary. Among his followers henceforth the original plan of God must be the law of marriage.

3. For, according to our Lord, marriage is, as a fact of nature, an ordinance of God. We must realize this today. Sex is primarily an instrument of life in the vegetable and animal worlds. There its rules cannot be transgressed. In human nature with its superb and yet awful relationship between spirit or mind and flesh, the sex fact is the instrument, even in the unmarried, of an intense spiritual life. Sublimation of that instinct is a fact to which Jesus refers in Matthew 19. 12. And monogamy is the law of God for that reason.

O Lord, deliver our land from the disgrace and corruption of easy divorces, and guide thy church to right action in the spirit of our Lord! Amen.

Tuesday, 27th. Mark 10. 13–16.

1. Why did those mothers bring their children to Jesus? They did not ask the great men at Jerusalem or Capernaum to lay their hands upon the little ones. If there was some superstition in their desire there was also trust in himself which his whole bearing of kind and personal interest evoked. They were not overawed by his manifest authority and the many evidences of superhuman power which made even his intimate disciples at times afraid even to ask him questions.

2. His disciples did not understand him as well as those mothers of little children. Just because he was so great, the sent of God, it seemed to them impossible that he should be interested in mere children, and especially children of quite unimportant people. It seemed an impertinence to intrude upon him with such a trifling matter. Disease? Yes, if they were ill he would probably help them, but these were quite healthy, babbling youngsters. Why should he take any notice of them? They got the unexpected answer and a straightforward rebuke from Jesus. To their amazement he put an arm around each little one and gave it his personal blessing with the other hand resting on its head.

3. That fatherly act and the golden word, "Of such is the kingdom of heaven," have entered permanently into the history of the human spirit. All sick children's hospitals, orphanages, crêches, kindergartens, cradle rolls of the church are the offspring of that scene and that word. These things were unknown and foreign to the life of man until the Son of God thus entered into the heart of humanity.

Our Father in heaven, who didst through thy Son speak to the hearts of all parents about all children, send thy message throughout the world, that all children may be blessed and all grown-ups become as children! Amen.

Wednesday, 28th. Mark 10. 17–22.

1. He was a most attractive young man, and Jesus looking on him loved him. He had inherited wealth, and been well educated. He had lived a pure life, and like another young man called Saul of Tarsus he found himself blameless so far as the observance of the moral law was concerned. But he was dissatisfied. He had seen and heard Jesus, and his teaching had awakened a deep hunger of the soul. Perhaps he had heard Jesus in the Temple courts speaking to religious leaders about eternal life. Certainly the words and personality of the Master had gained a compulsive supremacy over his mind. Unashamed, he one day rushes to him and on his knees, in public, with his rich robes on him, he utters that cry which has since shaken the hearts of so many fine young men and women: "What am I to do that I may obtain eternal life?"

2. He used the polite phrase, "Good master," and the wise teacher begins there. What is goodness? Does the young man not realize that goodness can only come from God? A man does not arrive at God through goodness, but at goodness through God and his grace. This opens to us the depth of Christ's own experience. His whole sinless moral consciousness is derived from and realized in his communion with the Father.

3. Jesus gave the young man a chance worthy of supreme sacrifice, the chance of being an apostle, one of the founders of the church. It would cost him all his wealth and his present social prospects, but he would then have treasure in heaven, that eternal life for which he hungered and thirsted. Was he sorrowful because he could not obey Jesus, or was it because he was going to give up so much that was dear for Christ's sake? Surely some time the man who had seen that look in the eyes of Jesus was drawn back to him at all costs forever!

Have mercy upon us, O Lord, in our blindness and in our devotion to earthly treasures, and give us grace to follow the way of Christ! In his name. Amen.

Thursday, 29th. Mark 10. 23–27.

1. Apart from deliberately cherished sins the two greatest obstacles to the spiritual life are the anxiety caused by extreme poverty and the luxurious satisfaction caused by a safe and abundant income. Elsewhere we have our Lord's warnings about the former, the harrowing effect of anxiety (Matthew 6). Here we have a prompt homily on the evident sorrow of the rich young Jew when he heard the call of Jesus to give up all and join his group. The Master looked at the retreating figure with deep sympathy and astounded his followers by exclaiming indignantly that wealth is a great obstacle to the man who would enter the kingdom of God, like putting a camel through a needle's eye (reading verse 25 before verse 24).

2. To see that fact required a revolution in a Jewish mind. Much of the Old Testament, especially in Psalms, Proverbs and Job, deals with the common assumption that wealth is a proof of divine favor, and poverty of disfavor. When he sees the perplexity of his disciples, Jesus, perhaps with a kind, straight look at each of them, then says: How hard it is for any one to enter the kingdom of God! That caused them blank dismay. "Who then can be saved?" was the cry wrung from their hearts.

3. Then he uttered the great word which puts all men on a level before God, young children and old people, rich and poor, peasant and ruler, Pharisee and publican: What is impossible for man is in the power of God. Salvation is not an achievement of man: it is the gift of God. Far beyond our reach as sinners it descends from his heart as mercy.

O God of all holiness and power, we praise thee for thy great word of mercy, and put our faith only in thee, through Christ! Amen.

Friday, 30th. Mark 10. 28–31.

1. We need not suppose that Peter was boasting when he said: "Lo, we have given up everything to follow thee!" The disciples had heard the words which passed between Jesus and the rich young man, and seen the latter go away in great distress of mind. They had also heard his stern words about the complete surrender which is necessary for entrance into the kingdom of God. It was natural that they should whisper among themselves about the bearing of all this upon their own position, and characteristic that Peter should seek some word from their Master about the bearing of his words upon their situation.

2. The answer of their Lord is one of those enigmatic sayings which open up various vistas of thought. Whoever has given up all earthly relationships and possessions in order to follow him and proclaim the great word of God will receive back a hundredfold, the things that seemed lost forever. Does he mean that his true followers will find, like himself (Mark 3. 34–35), a family relationship with all the children of God? Yes, but he adds: "with persecutions."

3. For Jesus is on his way to Jerusalem. He is giving up life itself for the sake of the gospel, that there may be a gospel for the whole world of fathers and mothers, brothers and sisters. The disciple must also expect, if he follows the Master all the way, to be partaker of the Master's experiences. In the coming age how the judgments of this world will be reversed! The persecuted will be heirs of eternal life. Even the rich young ruler will lose that rank in that day.

O Lord of truth and reality, grant unto us, who would fain be Thy disciples, the spirit of complete devotion to the will of God! Amen.

Saturday, 31st. Mark 10. 32–34.

1. The impressive picture in verse 32 came from an eye-witness. It is not likely to have been invented in after days. Peter here recalls a day when Jesus, impelled by a mood, a state of mind, which they only dimly began to apprehend, instead of walking calmly with his disciples in conversation, stept out ahead. Alone he went, with his face set, his whole demeanor expressing a sense of separateness, a sense of burden, and withal a mighty resolution. They were overawed, and some of them were in terror, as in the presence of majesty. And they were looking upon the mightiest will facing the mightiest task which a human mind can conceive.

2. No doubt as he walked he was listening to the voice of his Father, seeing in the events which were unfolding more and more clearly before his mind the voice of God. Then he turns to his disciples, and once more describes to them, but with greater vividness, the coming events at Jerusalem. The new details are probably not read back, as

some think, from later knowledge into Peter's memory of his words. It was to be expected that the mind of the Christ should deeply consider and foresee the successive steps by which his sacrifice should be consummated.

3. He foresaw that he would come into the power of the Jewish authorities; that, determined to see him publicly destroyed, they would hand him over to the Roman governor; that this would involve the customary exhibition of cruelty and contempt. Yes, and he saw victory beyond defeat, life beyond death, the love of his Father in the morning of resurrection!

Let us worship in holy awe and in grateful love that will of Jesus the Son of God as he walked hour by hour toward Calvary for us and our salvation!

(To be continued.)

OUR BOOK TABLE

BOOKS WILL BROADEN YOUR OUTLOOK ON LIFE AND SERVICE

How to Teach Evangelical Christianity

In our September issue we drew attention to a most satisfying book entitled "The Teachings of Jesus: A Textbook for College and Individual Use," by Dr. Harvie Branscomb of Duke University. An outstanding complementary volume by Dr. Norman E. Richardson, professor of Religious Education in the Presbyterian Theological Seminary of Chicago, now comes to hand.

Dr. Richardson is the peer of any religious educator in the land. It is grand to have such a brilliant exponent of that art write a book saturated with evangelical loyalty to Jesus Christ and intended to show a teacher how he can beget that loyalty in his pupils.

The author's attitude is straightforward. He recognizes that the current professional religious education movement is "unacceptable to large numbers of evangelical Protestant Christians," because as a whole it has proved sterile as to Christian experience and killing in its effects upon Christian zeal and service. This unhappy and unforeseen result can be remedied, he believes, by "a reverent, critical study of the actual procedures of Jesus Christ, the master teacher." The same study will also better church school teachers who show "a conservatism amounting almost to superstition" as to teaching the Bible.

Organized Christianity has entered deeply into the priestly ministry of our Lord, says Dr. Richardson, "and it will be a sad day when interest in the outcomes of evangelism wanes," but he believes the greatest practical efficiency in carrying out this purpose of saving mankind will not be realized until organized Christianity understands the possibilities of evangelistic religious education. Jesus Christ as saviour could not help being a teacher. As an effective teacher he could not help being a saviour. The two "do not get in each other's way. They are interdependent and complementary, two aspects of the same majestic process."

Eight chapters (262 pages) have to do with our Lord as master teacher, creative teacher, teacher-evangelist, teacher of adults, at work, etc.

Then comes a striking and unusual chapter, "For Me to Teach is Christ" (25 pages), which we would like to reprint as a whole. Dr. Richardson asks: If Jesus were beginning his ministry in America today, what 12 teachers would he choose to become intimate companions in his ministry of teaching? Think it through!

Another chapter, "Continuing His Teaching Ministry," has current application, while "Whither Bound, Religious Education?" closes the study.

A volume like this is an event. It will be an instant classic, it is so timely, so thorough, so comprehensive in scope, so sound in spiritual character and so expert in the teaching art. It has the feel of an earnest heart-to-heart talk, even though it is written in technical language and professional manner.

THE CHRIST OF THE CLASSROOM: HOW TO TEACH EVANGELICAL CHRISTIANITY, by Norman E. Richardson. Macmillan Co., New York. 372 pages. $1.75.

Prof. Norman E. Richardson

* * *

Next month—THE FOUNDATIONS OF BIBLE HISTORY: JOSHUA AND JUDGES, by John Garstang.

"I have read the proofs of Professor Garstang's new work, which cannot fail to excite a sensation in literary and theological circles. The writer's intimate knowledge of the country and its antiquities imparts life and meaning to his descriptions of sites and routes, and the numerous excellent photographs which replace the fanciful drawings of other days were all taken by himself.

"The book places the study of Biblical history upon a new and higher level. It will be welcome to the theologian and critic, and indispensable to the archeologist and historian."—A. H. Sayce.

And not less to the devout everyday student and reader of the Bible.

* * *

Next month—a personal testimony from the pen of Bishop John Thomson Dallas of New Hampshire to the helpfulness of "LOVE, THE LAW OF LIFE," by the Japanese apostle, Toyohiko Kagawa.

Also, reviews of recent missionary volumes, and of a first instalment of Christmas literature.

Humanism and Christian Theism

For all that has been written and spoken in the last two years on humanism there is little agreement as to exactly what it means to be a humanist. It is high time that some one should sift the evidence and clear up the mystery surrounding this term. It is to this task that President Johnson sets himself in this book.

The cause of the confusion arises from the fact that there are two different schools of thought which claim to be the "true humanists."

The first group is composed of men like Walter Lippmann, John Dietrich, C. F. Potter, who are closely allied with science and naturalism. This group is frankly agnostic or atheistic, agreeing that the supernatural features of the religious tradition are outgrown superstitions. They would have us shun religion and place our faith in science, an increased use of which will bring about the improvement and perfection of human relations upon earth: a return to the religion of humanity of August Comte.

The second group, led by Irving Babbitt and Paul Elmer More, is friendly to religion and more or less opposed to science. The members of this group feel that science has over-reached itself, and that the real qualities of man are best developed in a field and by a method which science cannot touch.

President Johnson, with the feeling of the true scholar, goes to the origin of the word to discover its meaning. In the late Middle Ages and the early Renaissance the word meant those who had discovered and come to love the great works of Greece and Rome. However, even at that early date there were two conceptions as to the significance of the new awakening. One was prevalent in Italy and the other in northern Europe. In Italy the new learning meant a break with the religious tradition and in many cases a frank embracing of pagan forms of delight. In northern Europe under the leadership of Erasmus and Luther the revival of interest in Latin and Greek was looked upon as a means toward a deepening of the religious and spiritual life of the common person, especially through the wider acquaintance with the Bible in the original or in the translations into English and German.

President Johnson then takes up various representatives of these two types of humanism and shows the logical outcome of the various doctrines. In his chapter on "Humanism and Science" he demonstrates that the position of the naturalistic humanist is based upon a scientific view which is already out-dated. The newer developments in physics point away from materialism toward a more spiritual view of the universe. In the chapter on "Humanism and Morals" he shows the bankruptcy to which the naturalistic view, involving a discarding of all moral standards, leads. The second type of humanism is shown to be much more preferable with its adherence to moral imperatives (the inner check) and high ideals.

The book is scholarly, thorough, and carefully reasoned. It gives an excellent exposition and criticism of the leaders who today claim the term humanist as their own. President Johnson also does splendid service in tracing the implications of the various views, indicating plainly what conception of the world and of man lies behind each. But most helpful is his thesis that there are two types of men who lay claim to the name humanism: types which are definitely opposed to one another. It is little wonder that we are confused when one word covers such diverse views. Thus present-day humanists are idealistic and materialistic, religious and anti-religious, science-worshipers and science-haters, optimistic and pessimistic.—Ross E. Hoople.

HUMANISM AND CHRISTIAN THEISM, by William Hallock Johnson. Fleming H. Revell Co., New York. 160 pages. $1.50.

The Westminster Assembly and Its Work

Those who think of the Westminster Confession and the Shorter Catechism as purely Presbyterian affairs will be surprised to learn the history of which they are the fruits.

The Westminster Assembly of Divines was an incident in the conflict between King Charles I of England and the Parliament. Charles was supported by a prelatical church. The Parliament was Puritan. Which should win, thus having a Romanizing Church of England or one with Reformation principles and practices? After years of struggle the Westminster Assembly was convened in 1643, and after 1163 sessions it vanished in 1652.

It was only an advisory body to Parliament. Its function was the settling of the government and liturgy of the Church of England. Doctrinal matters were in the background.

The vigor and doggedness of Scottish divines to maintain Presbyterian government explains the present association of Presbyterianism with the Westminster Confession.

A number of valuable papers by the late Dr. Benjamin B. Warfield, professor of Didactic and Polemic Theology in Princeton Theological Seminary, delve into the mass of historic matter and tell the complicated story in an understandable way. Besides the origin and work of the Assembly, and the printing of the Confession, Dr. Warfield deals successively with the Westminster Doctrine of Holy Scripture, Inspiration, and the first question of the Shorter Catechism.

It makes solid reading, but it is worth it, the issues have been so important. And it is history that Christians of all denominations ought to know.

THE WESTMINSTER ASSEMBLY AND ITS WORK, by Benjamin Breckenridge Warfield. Oxford University Press, New York. 400 pages. $3.

Seeing South America

Missionary interest in the huge continent to the South of us must be based on the facts of life and civilization and government down there. How can we learn except through books?

A volume with the above title by an observant traveler with a flair for news and human interest has just come from the Revell press. It seems to be thorough without being boring in all the information it gives. The 43 illustrations of people and places are beautifully done, and are of course vividly informing.

SEEING SOUTH AMERICA, by John T. Faris. Fleming H. Revell Co., New York. 223 pages, illustrated. $2.50.

Games We Like Best

It is our policy never to use ready-made puffs of books supplied by their publishers. The Foreword of this new book expresses our sentiments so exactly, however, that we reproduce it, as follows:

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The names and addresses of contributors are given in a list.

The contents are divided into games of Skill, Acquaintance, Action, Competition; Musical Games, Intermission, Relay, Puzzle, Initiation, Quiet Fun, and Reserve Games; and a chapter on outline suggestions for parties in every month of the year, and on other stated occasions.

It is a great collection!

GAMES WE LIKE BEST, edited by Lynn and Katherine Rohrbough. Richard R. Smith, New York. 184 pages. $1.50.

How to be Interesting

Certainly no one is better qualified than Professor Rogers to write a book on this subject, for he knows how to be interesting. For a number of years he has been giving lectures to evening classes on general literature, and has been so successful that he thrills a class as large as 1200 with his work.

The book, however, is disappointing. It is light and popular in character. Yet even here Professor Rogers does not fail to be interesting, and to offer some practical suggestions which will be of help to anyone who is contemplating the possibility of speaking before an audience for the first time.

He insists that no one need fear that he will fail to hold a group because he has a weak or unpleasant voice. The

tradition of flowery and orotund delivery so popular a generation ago has disappeared, and all one needs to do is to speak in his natural manner and to be sure that all can hear what is being said. Do not plan a set opening for a speech! Try to find something in the words of the chairman or in the actual situation to give a spontaneous and natural beginning to your talk! These and other hints are likely to be of great help to the novice in preaching, teaching, or other field requiring one to speak before an audience.

After one has learned to be at home before a group there arises the question as to what one is to say. The answer is simple: Speak of something which moves you deeply! To be interesting you must be profoundly interested in what you are attempting to discuss. This interest cannot be trumped up for the occasion. The person who really holds his hearers is one who has studied and thought deeply and long about his subject. Such a mastery as this cannot be acquired in a day, but must grow out of a lifetime of study.

All this is sound enough, and a welcome relief from the advertisements which claim to make one an orator in 15 lessons. But one is disappointed that a man of Professor Rogers' talent and scholarship should have been willing to write such an obvious potboiler as this. He could have struck a much more serious tone and have given a sounder and more valuable book if he had cared. But the work does contain a number of suggestions of value to the beginner, and it never fails to be interesting.—Ross E. Huple.

How to be Interesting, by Robert E. Rogers. L. C. Page & Co., Boston, Mass. 170 pages. $2.

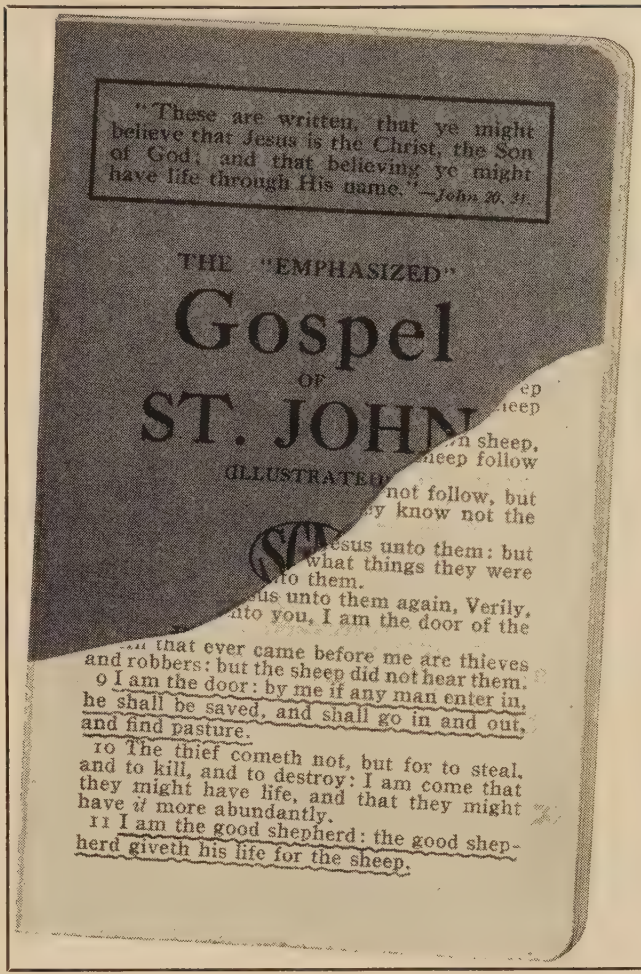
Communing with Communism

Firsthand observation of conditions in Russia is not possible to most of us, so a reliable account by a trustworthy visitor is desirable in order to keep one correctly informed. Such a volume by a competent observer, William B. Lipphard, comes to hand as the result of a visit to Russia last year.

It is largely a travel narrative, not a political or economic essay.

The eleven chapters discuss the usual topics, but the subject matter is realistic and balanced. Two chapters unfold the religious situation. Nineteen photos taken by the author are reproduced.

Communing with Communism: A Narrative of Impressions of Soviet Russia, by William B. Lipphard. Judson Press, Philadelphia. 153 pages, illustrated. $1.50 net.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that ever came before me are thieves and robbers: but the sheep did not hear them.
9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.
11 I am the good shepherd: the good shepherd giveth his life for the sheep.

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Of Bible Interest

Battle of Belief (The): A Logical Vindication of the Bible against Modernism, by A. E. Shiner. Marshall, Morgan & Scott, London. 150 pages. 3/6–.

The author is a layman, a mechanical engineer, who has gleaned in many fields for the facts and arguments he assembles in this typical English book. He has solid convictions, and a vigorous way of expressing himself. For instance, the closing chapter is on "The Open Mind." He regards it as a strange phase of the human intellect. In business the man with open mind ends in disaster: why then should one keep an open mind in regard to the Bible and Christian belief? He quotes the Bible against it. It may be summarized, he says, as a mind without purpose, aimless, senseless, not to be relied upon, having no sense of proportion. How long is it to be kept open?

Herein he discusses pro and con the story of Eden, of Jonah and the whale, and other Bible records; history and prophecy; inspiration; and similar points of attack upon the Bible. The pages are full of worthwhile quotations.

It is refreshing to meet one who has the courage of his mental and spiritual convictions, no matter whether one agrees with everything or not.

Weapon of Prayer (The): A Study of Christian Warfare, by Edward M. Bounds, edited by Homer W. Hodge. Fleming H. Revell Co., New York. 157 pages. $1.25.

Dr. Hodge of Wilkesbarre, Pa., continues loyally to prepare for publication Dr. Bounds' writings on prayer. In this latest volume the aspect covered is indicated by the title and subtitle.

Prayer is essential to God in dealing with mankind. God has placed himself under the law of prayer. Hence the necessity of praying people, especially praying ministers. Chapters bemoan prayerless Christians and prayerless preachers, and other chapters describe the prayer equipment for both classes. The book ends with about 30 pages giving modern examples of men of prayer.

No part of the Christian life reveals one's sincerity and consecration more than one's prayer life. It is a test that can be applied all around. Lord, teach us to pray!

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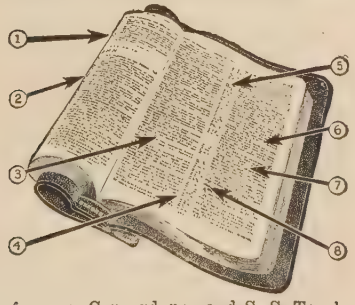

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ESSENTIALS OF LEADERSHIP (THE), AND OTHER PAPERS IN MORAL AND RELIGIOUS EDUCATION, by Herman Harrell Horne. Cokesbury Press, Nashville, Tenn. 136 pages. $1.

The author is professor of the Philosophy of Education in New York University. He considers that the three great human interests of morality, religion and education belong together. Running through the whole he threads the philosophy of personal idealism.

In a chapter on "Jesus As A Group Leader" he gives 48 points of relationship recorded in the Gospels between his disciples and himself. In a similar way in another chapter, "What Did the Cross Mean to Christ?" he summarizes some 16 points in a study of the crucifixion of Christ from the standpoint of his own consciousness. Other chapters deal with education, teaching, religious education, moral and religious instruction in the public schools, "The Changing Church," etc.

The writer thinks clearly and expresses his views succinctly.

GATHERED GEMS: MEDITATIONS FOR QUIET MOMENTS, compiled by E. M. Marshall, Morgan & Scott, London. 391 pages. 6/– net.

Quotations of varying length, sometimes only a line or two and sometimes two or three pages long, presented in some 16 sections entitled "God," "Christ," "The Bible," "Our Earthly Life," "Moral and Spiritual Qualities," and so on. These sections, again, vary from two to a hundred pages. But the matter is all good, being taken from the utterances of distinguished exponents of the Christian message in most instances, and it is almost 100% new in this accessible form.

HARVEST AND THE REAPERS (THE): STUDIES IN EVANGELISM, by Harry Maurice North. Cokesbury Press, Nashville, Tenn. 207 pages. $1.25.

Both the tone and the contents of this book on a hackneyed subject are first class. The author is a Methodist minister, South, who has had an evangelistic message and has been much given to personal evangelism. It is thoughtful, original matter based on personal experience, with illuminating quotations and anecdotes from others.

The "fields," the "highways" and the "hedges" offer opportunities for evangelism. What the Lord of the harvest said and did in drawing men to himself set a helpful example to the whole church, and to the pastor, and to individual soul-winners. "Difficulties, and How to Meet Them," "Leading Young People to Christ," "Evangelism and the Country Church," "Evangelistic Subjects and Texts," are chapters that are full of good things. The study is clinched by a chapter on "Making Sentiment and Influence Effective."

We cannot read such books too often to stimulate our zeal and give us new ideas.

SANDMAN (THE): HIS JAPANESE STORIES, collected and arranged by Mae V. LeBert. L. C. Page & Co., Boston, Mass. 145 pages, illustrated, decorated cover. $1.75.

The Japanese are born story-tellers. The author here adapts 11 stories such as Japanese mothers tell their children, stories she liked best when she was quite young herself. They are fairy tales and fanciful, and they introduce the glamor and beauty of that Land of Cherry Blossoms.

SERMON HEARTS, by William H. Leach. Cokesbury Press, Nashville, Tenn. 320 pages. $2.

Sermon outlines (as they used to be called,) of 150 sermons by many preachers, living and dead, of many denominations and of many lands.

Each sermon has a title, a text, and several titled sections. The author's views are retained even when the compiler may differ from them. The sermons are placed in Biblical order. A table is printed sorting out the sermon outlines according to special days and occasions.

All in all, it is a most suggestive volume.

SNOWDEN'S SUNDAY SCHOOL LESSONS 1932, by James H. Snowden. Macmillan Co., New York. 390 pages. $1.35.

First of the teachers' helps on the International Sunday school lessons for 1932 to reach our desk, this volume is surely among the first in practical value.

It is expository, that is, it does not deal with the historical and geographical and other data of the lessons as such, but is rather an unfolding of the teachings in the Scripture portions, together with a wealth of illustration and application of the same. We can visualize a teacher reading Dr. Snowden's matter to a class or a congregation with great profit. In fact, a class without a teacher might fill the gap in this way.

STORY OF THE PROTESTANT TEACHERS ASSOCIATION OF NEW YORK CITY (THE). Fleming H. Revell Co., New York. 80 pages, with frontispiece. $1.

This association began in 1916 with a public meeting in Dr. Charles E. Jefferson's church. In 13 years it grew from

40 to 7000 members. Here is the story of its purpose, organization, development, coöperation. Also information as to its officials, and to certain activities such as a choral club, a pageant, and a center conducted by volunteer teachers in Brooklyn.

Why cannot similar useful organizations be effected in other large cities?

TOWARD UNDERSTANDING ADULTS, by Earl F. Zeigler. Westminster Press, Philadelphia. 164 pages. 75 cents.

An unusual manual, it is so alive. It comes from the Presbyterian College of Christian Education, Chicago,—whatever that is,—but the author says he is debtor to the Appalachian Mountains, the prairies of Kansas and Illinois, the level places of Ohio, the great city of Chicago. A young man still, he has developed his native ability and wit by wide experience and observation. He has a direct, nervous style of massing his arguments and cases, and is quite untechnical in his language.

As for the matter of the book, it moves from "What Ails Our Adults?" through a classification of them, their life conditions, how they learn, "The Next Step for Adult Organizations" to "The Church Program for Adults."

Out of the multitude of ideas and suggestions it will be a poor fish who cannot derive many that will help in his own church or adult class.

UNCLE JOHN VASSAR, OR THE FIGHT OF FAITH, by Thomas E. Vassar. American Tract Society, New York. 190 pages, with frontispiece. $1.

Uncle John Vassar is known as the apostle of personal evangelism. He was born of Huguenot stock in 1813. In 1850 he was commissioned as a colporter of the American Tract Society. This work led him far afield into varied experiences in which his unique character as a soul-winner was developed.

This book is a revised edition of his life and labors, and it is well worth perusal by Christian workers today.

The Minister And . . .

MINISTER AND FAMILY TROUBLES (THE), by Elisabeth Anthony Dexter and Robert Cloutman Dexter. Richard R. Smith, New York. 97 pages. $1.25.

The authors say that this book is an effort to supplement the Federal Council's study on Marriage and the Home by a number of cases occurring in the actual experience of ministers. All the Unitarian ministers were first questionnaired, and because replies were so few a further questionnaire was sent to names supplied by the Federal Council. This book classifies and summarizes the answers received, that is, cases that came to the ministers, and how they dealt with them.

The matter is given under problems of adjustment between husband and wife, and between parents and children; sex problems of the unmarried; problems of engagement and contemplated marriage; etc. Methods of treatment are described, and numerous comments are quoted. Selected books on all these matters are listed.

MINISTERIAL ETHICS AND ETIQUETTE, by Nolan R. Harmon. Cokesbury Press, Nashville, Tenn. 187 pages. 75 cents.

A 75-cent reprint of a useful book for a minister, giving him a code of conduct as a Christian gentleman in his life as a minister and as a citizen in various associations.

NEW PREACHING (THE): A LITTLE BOOK ABOUT A GREAT ART, by Joseph Fort Newton. Cokesbury Press, Nashville, Tenn. 187 pages. $1.

Another of a series of dollar reprints by the Cokesbury Press,—this book was published only last year. The subject is discussed from the standpoint of the preacher himself as well as the congregation.

Sermons and Essays

CHRISTIAN FAITH AND LIFE, by William Temple. Macmillan Co., New York. 139 pages. $1.50.

Archbishop Temple of York is regarded as an aggressive, forward-looking Anglican ecclesiastic. Last February he gave eight addresses on fundamental themes at a mission he conducted in the University Church at Oxford. Here we have verbatim reports.

The themes included God, the place of Christ in history, a moral standard, sin and repentance, the crucifixion, the Holy Spirit in life, prayer and sacraments, and the Christian society,—the

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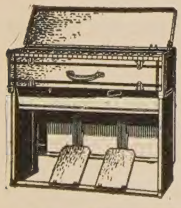

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last being a subject that has engaged Dr. Temple's time and interest for years past.

The volume is weighted with thought and fervor, and ought to be widely welcomed by American believers for its unusual handling of common beliefs and attitudes.

WORD WE PREACH (THE): SERMONS BY REPRESENTATIVE MEN IN THE BAPTIST MINISTRY, edited by W. H. Rogers. Judson Press, Philadelphia. 287 pages. $1.50 net.

The subtitles of the 16 sermons here assembled are expressed in terms of the Word, thus: "The Being of God, The Source of the Word"; "The Ministry of Christ, The Glory of the Word"; "The Second Coming of Christ, The Triumph of the Word." Nine of the sermons are on some aspect of Christology, four on the church.

The preachers seem to be the outstanding conservative Northern Baptists, including I. M. Haldeman, W. B. Riley, J. C. Massee, T. J. Villers, J. W. Brougher, P. W. Crannell, among others. Hence the reader is assured of sound and strong convictions based on Scripture.

WHAT IS HIS NAME? by John Macbeath. Marshall, Morgan & Scott, London. 160 pages. 2/6.

Everything we have read by this English minister rings true and is saturated with devotional spirit.

This new volume, based on Moses' question in Exodus 3.13, gives separate chapters to eight compound names of Jehovah found in the Old Testament, Jehovah-Jireh, Genesis 22.14; Jehovah-Nissi, Exodus 17.5; Jehovah-Tsidkenu, Jeremiah 33.6; and so on. Every variation has a meaning. Together, a rounded character of God is presented.

Biblical preaching of this type is what America needs badly.

YOUTH ON THE MARCH AS SEEN FROM A COLLEGE CHAPEL, by Clifton D. Gray. Richard R. Smith, New York. 220 pages. $2.00

Obviously the president of Bates College has an optimistic view of college youth. He knows the problems they face in a vastly different world from that in which older generations grew up. His effort has been to make "religion" intellectually respectable to them in his chapel and baccalaureate addresses.

The first 11 addresses in this book start with Scripture texts. No. 11 gives title to the book, and is based on 1 Timothy 4.12. The eight chapters that follow are more general addresses appropriate to college audiences.

Various Themes

LOOKING THEM OVER, by Jesse Homer Barnhardt. Stratford Co., Boston, Mass. 233 pages. $2.

Articles written at intervals for the press on topics of current interest, intended to convey morals to the reader embellished by entertainment.

"Like a Mighty Army" is an amusing and shrewd chapter on Methodist conferences. "Dry Remarks on a Moist Subject" betrays its topic at once. "Why Are Trustees?" has to do with education, "Cupid Signing Off" with divorce and allied problems. There are 15 chapters in all in racy, humorous, conversational style, that keep the reader smiling, if not laughing, most of the time.

The author is a Methodist preacher, South, "but it hasn't dehumanized him," says the Introduction. "His humor is of the artesian well variety. He knows how to put in the sugar, the pepper and the salt, and better still, vinegar and tabasco. The book will circulate widely if it has a chance."

TABOO, MAGIC, SPIRITS: A STUDY OF PRIMITIVE ELEMENTS IN ROMAN RELIGION, by Eli Edward Burriss. Macmillan Co., New York. 250 pages. $2.

Prof. Burriss of New York University specializes on those elements in the religion of the ancient Roman State and in the popular religious life of the Roman people which are commonly termed primitive. This is practically virgin soil, as the larger studies have hardly touched upon it. Hence, this volume, which is a compilation of data from original sources, skilfully divided into seven chapters and many subsections, should be given a place on the library shelves alongside Frazer's "Golden Bough" and similar volumes, whether general in character or more specially devoted to Roman investigation.

VANGUARD OF THE CARAVANS: A LIFE STORY OF JOHN MASON PECK, by Coe Hayne. Judson Press, Philadelphia. 157 pages, illustrated. $1 net.

The story begins in Litchfield, Connecticut. The subject of this biography was converted during a revival there in 1807, at the age of 18. From that to his clearing a place in the wilderness to start a school which is now Shurtleff College, Alton, Illinois, and many other noble enterprises, the narrative acquaints the reader with a man of great faith and fervor, continuous aspiration and labor. It is the story of a career which it would be hard to duplicate today, but its inspiration is undying.

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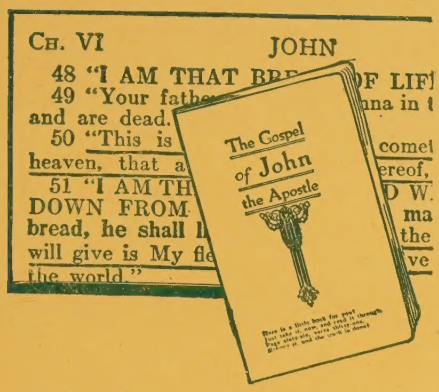

Specimen of type and emphases in T. C. Horton's John's Gospel, published by the Bible Institute Colportage Association, 843 North Wells Street, Chicago. 80 pages, including helps. 3 cents.

ALSO RECEIVED

115TH ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY, 1931.
This bound volume of 384 pages contains many human-interest stories and testimonies to the power of the printed page among the mass of worldwide statistics of the work of the society. We shall hope to reprint many of these stories as space permits in coming months.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
Part 1, Journal and Supplement, 143rd General Assembly, Pittsburgh, Pa., May 28–June 3, 1931; Statistical Tables and Presbyterial Rolls. Office of the General Assembly, Witherspoon Building, Philadelphia, Pa. 1091 pages.

AMONG NEW BOOKS

Christ of the Classroom (The), by Norman E. Richardson. Macmillan Co., New York. 372 pages. $1.75.

Forest Hospital at Lambarene (The), by Albert Schweitzer. Henry Holt and Co., New York. 191 pages, illustrated. $2.

Foundations of Bible History (The), by John Garstang. Richard R. Smith, New York. 423 pages, illustrated. $5.

Fourth Gospel and the Life of Today (The), by Mary E. Lyman. Macmillan. 156 pages. $1.50.

Little Puritan Stories, by Edith Robinson. L. C. Page & Co., Boston, Mass. 391 pages, illustrated.

Making of Modern Missions, (The), by S. R. Warburton. Fleming H. Revell Co., New York. 196 pages. $1.50.

Pathways to the Reality of God, by Rufus M. Jones. Macmillan. 253 pages. $2.

Religion in Higher Education, by Milton C. Towner. University of Chicago Press, Chicago. 326 pages. $3.

Religious Realism, by C. D. Macintosh. Macmillan. 502 pages. $3.

Taboo, Magic, Spirits, by Eli E. Burriss. Macmillan. 250 pages. $2.

Three Little Angels, by D. D. Burrell. Revell. 30 pages.

Vagabond Scouts (The), by Kennedy Lyons. Page. 280 pages, illustrated. $1.75.

THE POEMS recited by Homer Rodeheaver at his instructional music hours at the Northfield General Conference are included in two small books of verse gathered by him from here and there. One is entitled "Worthwhile Poems" (40 cents) and the other "More Worthwhile Poems" (75 cents). "There's A Rainbow Shining Somewhere" is the new song he introduced (40 cents). Others of his solos were from "Homer Rodeheaver's Favorite Solos" (75 cents), a volume that contains an original composition of his own.

All these publications may be secured from the Rodeheaver Publishing Company, 721 Arch Street, Philadelphia, or 28 East Jackson Street, Chicago.

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Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year, but any sum, small or large, will be welcome.

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Dear Sir:

I do not know who kindly sends me the magazine, but I understand you have friends of the missionaries who make it possible for us to get it free. It is a constant companion in my Bible study. I miss Dr. Meyer's notes, but continue to use the ones by the new editor and enjoy them so much. There is little of the paper that I do not read.

I congratulate you on the new style of the paper, with its golden cover that distinguishes it from all the other papers. I never have been to Northfield except through the paper, but would enjoy going some day. May God bless you in your efforts to keep the missionaries all over the world in touch with each other!

I am just finishing my 35th year as a missionary of the Lutheran mission in South India, and am going on my fifth furlough this fall. I have done a variety of things during my terms in the work, but my biggest work has been the Bible Training School for women. We graduated 20 this year. They go out to take the gospel to the villages, and some teach in our boarding schools. I also do work in the villages, with the help of 12 Biblewomen.

I thank you and the unknown friend who sends the paper to me. May your work go in his name!

Yours sincerely,
(Signed) (Miss) Annie E. Sanford

MODERN ADVENTURE (THE), by W. J. Blyton. Macmillan Co., New York. 313 pages.

Two things to note about this book: it is imported from England, and its viewpoints and references and illustrations are mostly English, though that does not kill their value for America; and it has Roman Catholic imprimatur, so presumably the author is a Romanist, and looks out of Romanist eyes.

He surveys the major issues of current life and the realities that underlie all life, seeking to find moorings on spiritual facts as the basis for straight thinking and acting on issues like world peace, social and international solidarity, economic justice, family loyalties, and the primal decencies. His style is forceful, his mind active, his sentences short. A stimulating series of 21 more or less related papers!

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Generosity of unseen friends enabled Jane to start at Northfield Seminary this fall.

R.F.D. 3,

New Hampshire,
July 21, 1931

Dear Mr. Speer:

For some time I have been thinking of writing you about our girl Jane. She was fourteen in April. She graduated from the graded school here on May 29th, and is ready for high school. We sent one of our girls to the high school and graduated her last year. I am pastor of the Methodist Church, which is five miles from town, and I have to pay transportation of one dollar a week on each child that goes to the town schools. Our village pays the tuition of $60. This is the only help we get. We have four children at home, and our salary is only $1000 a year and free parsonage. We keep a cow and some hens, or we could not get along on so little. I have incubators and hatch chicks, which helps us but means lots of work. This season I have hatched over 20,000 chickens, ducks and turkeys. Really, I have worked myself nearly to death. I wanted to get enough ahead to send Jane to Northfield this fall, but my wife has got to have two sets of teeth made and has got to have glasses, and we must all have clothing and food.

I shut down the last incubator yesterday morning for this season. I have my equipment all paid for. This I have done since coming here three years ago last May. I have over $1200 invested in poultry equipment, but we have nothing ahead to amount to anything yet.

Is there any way Jane could come? This is all I can ask. She is a good Christian girl and a member of our church.

Our help to 1100 girls and boys this year depends on gifts yet to come. Will you join the ranks of Northfield's "unseen friends"?

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